



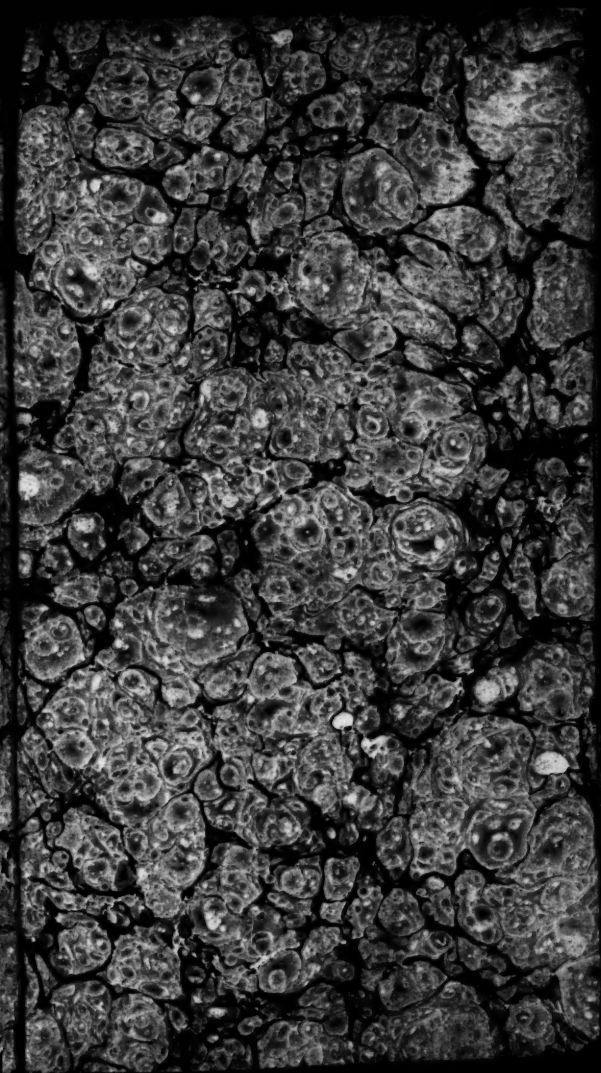
NON DEFICIT ALTER

Stainforth.



NON DEFICIT ALTER

Stainforth.



Mythomand in first quire :

1 Cp

5 A5

9

6

7

4 A4

8

12

2 A2

3 A3

10

11

4400. aa 50.

N

T
G

Co

Pro

D

THE
MOTHER
BLESSING:

OR,

*The godly Counsaile of a
Gentle-woman, not long since
deceased, left behind her for her
CHILDREN:*

Containing many good exhortati-
ons, and godly admonitions pro-
fitable for all Parents, to leave as
a legacy to their Children.

By Mrs. DOROTHY LEIGH.

The seventh Edition.

Proverbs 1. 8. *My sonne, heare the instruction
of thy mother, and forsake not the law of
thy mother.*

Printed at London for John Budge,
and are to be sold at his shop, at the
Greene Dragon in Pauls
Churchyard, 1621.



ST

T

u

N

of
cy
one
had
sho
also
in
wh
inf
kne

TO MY BELO-
ued Sonnes, GEORGE
JOHN and WILLIAM
LEIGH; all things
pertayning to life
and godlinesse.

MY Children, God ha-
ving taking your Fa-
ther out of this vale
of teares, to his everlasting mer-
cy in CHRIST, my selfe not
onely knowing what a care hee
had in his life time, that you
should be brought vp godly, but
also at his death being charged
in his Will, by the lone and duty
which I bare him, to see you well
instrued and brought vp in
knowledge, I could not chuse but
A 5 seeke

The Mother

seeke (according as I was by duty bound) to fulfill his Will in all things, desiring no greater cōfort in the world, then to see you grow in godlinesse, that so you might meete your father in Heauen, where I am sure he is, my selfe being a witnesse of his faith in CHRIST. And seeing my selfe going out of the world, and you but comming in, I know not how to performe this duty so well, as to leaue you these few lines, which will shew you as well the great desire your father had, both of your spirituall and temporall good, as the care I had to fulfill his Will in this ; knowing it was the last duty I should performe vnto him. But when I had written these things vnto you, and had (as I thought) something fulfilled your fathers request,

The Contents.

Chap.	Fol.
25 <i>How to reade with profit.</i>	102
26 <i>The preeminence of priuate prayer.</i>	104
27 <i>The benefit of acquaintance with God.</i>	106
28 <i>How long we haue neede of priuate prayer</i>	108
29 <i>Who pray priuately.</i>	110
30 <i>The way to rule our corruptions.</i>	113
31 <i>The benefit of the Holy Ghost.</i>	122
32 <i>God accepteth weake prayers.</i>	129
33 <i>No certaine rule for priuate prayer.</i>	151
34 <i>Diners men troubled with diners sinnes.</i>	153
35 <i>Be not hurt by a little temptation.</i>	156
36 <i>Idlenesse and conetousnesse to be auoided.</i>	168
37 <i>A dangerous let of prayer.</i>	172
38 <i>Reasons of casting our care vpon God.</i>	190
39 <i>Against immoderate care.</i>	201
	Chap.

The Contents.

Chap.	Fol.
40 The peyson of outward things.	214
41 Prodigality set out.	221
42 Difference betweene an act and habite of sinning.	227
43 The service of the Sabbath ought to be publike.	232
44 The honourable calling of the Ministers stained by worldlinesse.	238
45 The right vse of goods.	264

THE

to her three Sonnes.

quest, yet I could not see to what
purpose it should tend, unlesse it
were sent abroad to you : for
should it be left with the eldest, it
is likely the yongest should haue
but little part in it. Wherefore,
setting aside all feare, I haue ad-
uentured to shew my imperfecti-
ons to the view of the world, not
regarding what censure shall for
this be laid upon me, so that here-
in I may shew my selfe a loving
Mother and a dutifull Wife. And
thus I leaue you to the protection
of him that made you, and rest till
death :

Your fearefull, faithfull,
and carefull Mother,

D.L.

Connsell



Counsell to my Children.

MY Sonnes, the readers of this book,
I doe you not intreat. (word,
To beare with each misplaced
for why, my paine's as great
To write this little booke to you
(the world may thinke indeed)
As it will bee at any time
for you the same to read.

But this I much and oft desire,
that you would doe for mee,
To gather hony of each flowre,
as doth the laborous Bee.
She lookes not who did place the Plant,
nor how the flowre did grow;
Whether so stately vp aloft,
or neere the ground below.

But where shee findes it, there shee workes,
and gets the wholesome food,

And

Counsell to my Children.

And beares it home, and layes it vp,
to doe her Country good,
And for to serue her selfe at need,
when winter doth begin :
When storm and tempest is without,
then shee doth find within

A sweet and pleasant wholsom food,
a house to keepe her warme,
A place where softly she may rest,
and be kept from all harme.
Except the Bee that idle is,
and seekes too soone for rest,
Before she filled hath her house,
whereby her state is blest.

And then as she did rest too soone,
too soone she sorrow knowes :
When stormes and tempests are without,
then she her selfe beshrowes.
She looketh out, and seeth death
ready her to deuoure :
Then doth she wish that she had got
more of the wholsome flowre.

For why, within, her store is spent,
before the winter's past:
And she by no meanes can indure

Counsell to my Children.

the stormy winters blast.
She looketh out, and seeth death,
and findes no lesse within :
Then too too late for to repent,
you see she doth begin.

Therefore see you not idle be,
this I would haue you know,
Be sure still that the ground be good,
whereout the Plant doth grow :
Then gather well, and lose no time,
take heed now you doe see,
Left you be vnprovidid found,
as was the idle Bee.

D. L.



T H E

Dedicatory.

heart was bent to doe good to
all : wherefore, without feare,
and with much faith, I aduen-
tured to make your Grace the
Protectresse of this my booke,
knowing that if you would
but suffer your name to bee
seene in it, wisdome would
allow it, and all the wicked
wind in the world could not
blow it away. The Lord mul-
tiply his graces more and more
on you, and vouchsafe vnto
you a numerous posterity, in
whome your Grace may re-
ceiue much ioy and comfort, &
Gods Church, and true Religi-
on, continuall defence and
propagation.

*Your Graces in all humble
and obseruant duty :*

The Contents.

The Contents of this BOOKE.

Chap.	Fol.
1 T He occasion of writing this Booke, was the consideration of the care of Parents for their Children.	1
2 The first cause of writing, is a Motherly affection.	3
3 The best labour is for the food of the soule.	7
4 The second cause is, to stir them to write.	14
5 The third cause is, to moue women to bee carefull of their Children.	16
6 The fourth cause is, to arme them against pouerty.	18
7 The fifth cause is, not to feare death.	20
8 The sixt cause is, to perswade them to teach their children.	24
9 The seventh cause is, that they should giue their Children good names.	27
	Chap.

The Contents.

Chap.	Fol.
10 . Reasons of giuing good names to children.	43
11 Children to be taught betimes, and brought up gently.	46
12 Choyse of Wines.	49
13 It is great folly for a man to mislike his owne choyse.	53
14 How to deale with seruants.	58
15 Patience is necessary for Gouerners of families.	61
16 Meanes to further priuate prayer.	65
17 Lets.	66
18 Helps against the former lets.	69
19 To pray often.	72
20 Not to neglect priuate prayer.	78
21 Men become worse for want of vsing good meanes.	81
22 To lay hold on Christ, is the best thing in the world.	85
23 What neede is there to speake much of Christ.	88
24 The unthankfulness of rich men, a great sinne.	99
	Chap.

in regard of you : neither
care I what you or any shall
thinke of mee, if among ma-
ny words I may write but
one sentence, which may
make you labour for the spiri-
tuall food of the soule, which
must bee gathered euery day
out of the Word, as the chil-
dren of Israel gathered Man-
na in the Wildernesse. By the
which you may see it is a la-
bour : but what labour? A
pleasant labour, a profitable
labour : a labour, without
the which the soule cannot
liue. For as the children of
Israel must needs starue, ex-
cept they gathered euery day
in the Wildernesse and fedde
of it : so must your soules, ex-
cept you gather the spirituall
Manna out of the Word eue-
ry

ry day, and feede of it continually: for as they by this Manna cōforted their hearts, strengthened their bodies, and preserued their liues; so by this heavenly Word of God, you shall comfort your soules, make them strong in faith, and grow in true godlinesse, and finally preserue them with great ioy, to euerlasting life, through faith in Christ; whereas, if you desire any foode for your soules, that is not in the vwritten Word of God, your soules die with it euen in your hearts and mouthes; euen as they, that desired other food, dyed with it in their mouthes, were it neuer so dainty: so shall you, and there is no recouery for you.

Chap.



TO THE HIGH
and excellent Princeſſe,
the Lady ELIZABETH
her Grace, Daughter to the
high and mighty King of great
Brittaine, and Wiſe to the illuſtri-
ous Prince, the Count Palatine of
the Rhine:

D. L. Wiſbeth all grace and proſpe-
ritie heere, and glory in the
world to come.



Oft worthy and
renowned Prin-
ceſſe, I being
troubled, and
vvearied vvith
feare, leſt my children ſhould
not finde the right way to

A z

Hea.

The Epistle

Heauen, thought vvith my
felfe that I could doe no leffe
for them, then euery man
will do for his friend, which
was, to write them the right
way that I had truly obser-
ued out of the written Word
of God, lest for want of war-
ning they might fall where I
stumbled, and then I should
thinke my selfe in the fault,
who knew there were such
downe-falls in the vvorld,
that they could hardly climbe
the Hill to Heauen vvithout
helpe, and yet had not told
them thereof. Wherefore I
writ them the right and ready
vvay to Heauen, vvell war-
ranted by the Scriptures of
the old and new Testament,
which is the true Word of
G O D, and told them how
ma-

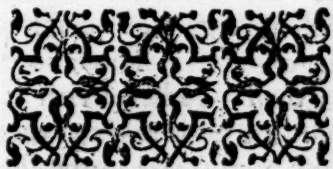
Dedicatory.

many false paths they should finde, how they should finde them, and what care they should haue to shun them : if they tooke a false way, what a trouble they should haue in turning againe, what danger if they went on : and of many doubts, which the world would make without a cause, and how silent it would be in danger. Thus when I had written vnto them of these things, I was at much peace, quiet, and contentment.

But as no contentment in the world continueth long: so suddenly there arose a new care in my minde, how this Scrole should bee kept for my children : for they were too young to receiue it, my selfe

The Epistle

too old to keepe it, men too
wise to direct it to, the world
too wicked to endure it. Then
in great grieve I looked vp to
heauen, from whence I knew
commeth all comfort; and loo-
king vp, I saw a most Angelical
Throne of Princely Peeres,
& peerelesse Princes prepared
for Heauen, and yet by the ap-
pointment of God were heere
to comfort vs on the earth:
then I perceiued, that this
Throne was the Ioy of Eng-
land: then I considered that the
highest bloud had the lowest
minde: then I saw humility
looking down-ward, while the
sweete slip of her vertue grew
vpward: then, even then,
Princely Lady, I beheld your
milde and courteous counte-
nance, which shewed your
heart



THE MOTHERS *Blessing.*

CHAP. I.

The occasion of writing this Booke, was the consideration of the care of Parents for their Children.

MY Children, when I did truly weigh, rightly consider, and likewise perfectly see the great care, labour, tra-
uaile,

uaile and continuall study, which parents take to enrich their children, some vvearing their bodies vvith labour: some breaking their sleepes vvith care, some sparing from their owne bel- lies, and many hazzarding their foules, some by bribe- ry, some by simony, others by periury, and a multitude by vsury; some stealing on the Sea: others begging by Land, portions from euery poore man, not caring if the whole Common-wealth bee impouerished, so their chil- dren be enriched: for them selues they can be content vvith meate, drinke. and cloth, so that their children, by their meanes, may be made rich, alwaies abusing this

this portion of Scripture: *He that provideth not for his owne Family, is worse then an Infidel: euer seeking for the temporall things of this world, and forgetting those things which be eternall: when I considered these things, I say, I thought good (being not desirous to enrich you with transitory goods) to exhort and desire you to follow the counsell of Christ: First seeke the Kingdome of God and his righteousnesse, & then all these things shall bee administered unto you.*

1. Tim. 5.8.

Mat. 6.33.

CHAP. 23
The first cause of writing, is a motherly affection.

BUT lest you should mar-
uaile, my children, why
I doe

I doe not according to the vsuall custome of women, exhort you by words and admonitions, rather then by writing: a thing so vnusually among vs, and especially in such a time, when there bee so many Godly bookes in the World, that they mould in some mens Studies, vvhile their Masters are mard, because they will not meditate vpon them; as many mens garments moth-eate in their Chests, while their Christian Bretheren quake with cold in the streete for want of couering; knowe therefore that it was the Motherly affection that I bare vnto youall, which made mee now (as it often hath done heretofore) forget my selfe
in

CHAP. 3.

*The best labour is for the food of
the soule.*

OH my Children, is
not this a comforta-
ble labour? Our Sa-
uiour Christ saith, *Labour not
for the meat that perisheth, but
for the meat that endureth to e-
uerlasting life*: and yet I see,
and feare, you shall see, how
many there bee that crosse
Christ in these words: nay ra-
ther crosse themselues: for,
contrary to our blessed Sau-
ours counsell, they labour for
the meat that perisheth, and
in the meane time they lose
the foode of euerlasting life.

Ioh. 6.27.

B

This

This (my beloued sonnes and deare children) this is the cause that maketh me so much to feare you, and those who hereafter shal come of you, because I see so many that regard not the words of our Sauour Christ, who came from the high Throne of God, and preached to vs, and prayed for vs, and tooke our flesh vpon him, and kept it without sinne, refusing no company, healing euery sicknesse and disease, fed the hungry, gaue pardon to euery sinner that would but aske it, dyed for vs, endured the pains of hell for vs; yea, more then this, euen in our owne flesh he ouercame sinne, death, and hell, yea, and more then this, also hee carried our flesh in-
to

Gal. 4. 4.

Math. 4. 23.

Rom. 8. 2. 5.

to Heauen in the sight of many, and there keepe it, and is become a Mediatour for vs in it; hee, ioyned him selfe to vs in our flesh, as it is written, *He tooke our flesh vpon him*: hee taught vs to ioyn our flesh vnto him by Faith, that *where hee is, there wee might bee with him also*: and if wee will not follow him, that hath done all this for vs, and much more then I can write or declare, how vnthankfull shall we shew our selues?

Heb. 2.14.

Iob. 17. 24.

My deare Children, haue I not cause to feare? the holy Ghost saith by the Prophet, *Can a Mother forget the childe of her wombe?* As if he should say, Is it possible, that shee which hath carried her child

Esay 49. 15.

within her, so neere her heart, and brought it forth into this world with so much bitter paine, so many grones and cryes, can forget it ? Nay rather, will shee not labour now till Christ bee formed in it ? Will shee not blesse it eue-ry time it sucks on her breasts, when shee feeleth the bloud come from her heart to nourish it ? Will shee not instruct it in the youth, and admonish it in the age, and pray for it continually ? Will shee not bee afraid, that the child vvhich she endured such paine for, should endure endlesse paine in hell ? Could Saint *Paul* say vnto the *Galatians*, that were but strangers to him concerning the flesh onely, he had spent sometime amongst

The Mothers Blessing.

11

amongst them, to bring them
to the profession of the truth,
from which hee feared they
would fall? and could hee, I
say, write vnto them, *My
little Children, of whome I doe
travaile againe in birth, untill
Christ bee formed in you?* And
can any man blame a Mother
(who indeede brought forth
her childe with much paine)
though shee labour againe till
Christ bee formed in them?
Could Saint *Paul* wish him-
selfe separated from God for
his brethrens sake? and will
not a Mother venture to of-
fend the world for her chil-
drens sake? Therefore let no
man blame a Mother, though
she somthing excede in wri-
ting to her children, since eue-
ry man knowes that the loue

Gal. 4. 19.

Rom. 9. 3.

of a Mother to her children, is hardly contained within the bounds of reason. Neither must you, my sonnes, when you come to bee of iudgement, blame mee for writing to you, since Nature telleth mee, that I cannot long bee heere to speake vnto you, and this my minde will continue long after mee in writing; and yet not my minde, but I seeke to put you in minde of the words of our Sauour Christ, which saith, *Labour not for the meat that perissheth, &c.* where you see that the foode of the soule is to be gotten by labour, *Why stand you heere* (saith Christ?) Heere is no time to be idle: they that will rest with Christ in Heaven, must labour to follow him heere

John 6.27

Math. 20.6

heere on earth. *Blessed are the dead, which dye in the Lord, for they rest from their labour.*

Thus you see, if you will goe to the place which Christ hath bought for you, you must labour to follow Christ : hee laboured to get it for you, or else all your labour would haue beene as nothing; and now you must labour to lay hold on him, or else all your labour will bee worth nothing. Many there bee that labour the cleane contrary way; for they learne Christ, and take hold of traditions : and a number loyter, and by that meanes neuer get hold on CHRIST. And this is the cause why I write vnto you, that you might neuer flye from him with the

one, nor yet loyter with the other, but that you might learn to follow him, & to take hold of him in the written Word of God, where you shall find him (as Christ himselfe witnesseth) and no where else. *Search the Scriptures* (saith he) *for they testifie of me.* Labour therefore that you may come vnto Christ.

Job. 5. 35.

CHAP. 4.

*The second cause is, to stir them
up to write.*

THe second cause, my sonnes, why I write vnto you (for you may thinke that had I had but

but one cause, I would not
haue changed the visuall order
of women) is needfull to bee
knowne, and may doe much
good. For where I saw the
great mercy of God toward
you, in making you men, and
placing you amongst the wife:
where you may learne the
true written Word of God,
which is the pathway of all
happinesse, and which will
bring you to the chiefe Citie
new Ierusalem: and the se-
uen liberall Sciences, where-
by you shall haue at least a
superficiall sight in all things:
I thought it fit to giue you
good example, and by writ-
ting to intreate you, that
when it shall please GOD
to giue both vertue and grace
with your learning, hee ha-

uing made you men, that you may write & speake the Word of God, without offending any, that then you would remember to write a booke vnto your children of the right and true vway to happinesse, which may remaine with them and theirs for euer.

CHAP. 5.

The third cause is, to moue women to be carefull of their children.

THe third is, to encourage vvomen (who, I feare, will blush at my boldnesse) not to bee ashamed to shew their infirmity
endure

Saint Paul sayth, *The desire of money, is the root of all euill.*

Which if it bee true, as it is not to bee doubted of, and you feare pouerty, then vpon it necessarily follow, that you will desire the root of all euill, which is money, and so become good for nothing.

The feare of pouerty maketh men runne into a thousand sinnes, which nothing else could draw them to: for many fearing the cold stormes of pouerty, which neuer last long, runne on to the hot fire of hell, which neuer hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the feare of pouerty: wherefore I will speake more of that afterwards: onely I
now

1.Tim.1.6,
10.

now say, Feare not to bee poore with *Lazarus*, but feare a thousand times to bee rich with *Dives*.

CHAP. 7.

The fift cause is, not to feare death.

THe fift cause is, to desire you neuer to feare death; for the feare of death hath made many to deny the knowne Truth, and so haue brought a heauy iudgement of GOD vpon themselves. A great reason, why you should not feare death, is, because you can by no meanes shunne it, you must needes
en.

ties, but to giue men the first
and chiefe place: yet let vs la-
bour to come in the second;
and because wee must needes
confesse that sinne entred by
vs into our posterity; let vs
shew how carefull we are to
seeke to Christ, to cast it out
of vs and our posterity, and
how fearefull we are that our
sinne should sinke any of
them to the lowest part of the
earth; w. fore, let vs call
vpon them to follow Christ,
who will carry them to the
height of heauen.

Chap.

CHAP. 6.

*The fourth cause is, to arme them
against pouerty.*

THe fourth cause is, to
desire you, that you
will neuer feare po-
uerty, but alwaies know it is
the state of the Children of
God to be poore in the world.

Ioh. 12. 8.

Christ saith, *Tee shall haue the
poore with you alwaies.* It may
be, he hath appointed you or
yours to be of this poore num-
ber. Doe not strue against

Mat. 19. 24

Christ. *It is as hard (saith he)
for a rich man to enter into hea-
uen, as for a Camell to goe thro-
row the eye of a needle.* St. Iames
saith, *Wo be to you that are rich.*

Iam. 5. 2.

Saint

endure it : and therefore it is
meete that you should bee al-
waies prepared for it, and ne-
uer feare it : *He that will save
his life, saith Christ shall lose it,
and hee that will lose his life for
my sake and the Gospels, shall
finde it.* Do not feare the paines
of death, in what shape soever
hee come : for perhaps thou
shalt haue more paines vpon
thy bed, & be worse provided
to beare them, by reason of
some grievous sicknesse, then
thou art like to feele, when
God shal call thee forth to wit-
nes his Truth. The onely way
not to feare death, is alwayes
to bee provided to die. And
that thou maiest alwayes bee
provided to dye, thou must
bee continually strengthening
thy faith with the promises
of

Mat. 16. 26

*Ioh. II. 25,
26.*

Psal. I. 2.

Rom. I 4. 8.

of the Gospell, as, *Hee that
liueth and beleeneth, shall not
dye : and though he were dead,
yet shall hee liue. Meditate in
the Law of the Lord day and
night, (as the Psalmist saith)*
and then thou shalt bee fit to
bring forth fruit in due sea-
son : then thou shalt bee fit
to serue God, thy King and
Country, both in thy life and
in thy death, and alwaies shalt
shew thy selfe a good mem-
ber of IESVS CHRIST,
a faithfull Subiect to thy
Prince, and alwaies fit to go-
uerne in the Christian Com-
mon-wealth, and then thou
mayest faithfully and truely
say : *Whether I liue or dye, I
am the Lords.* But without
continuall meditation of the
Word, this cannot bee done.

And

And this was one of the
chiefe causes why I write vn-
to you, to tell you that you
must meditate in the Word
of G O D : for many reade
it, and are neuer the better,
for want of Meditation. If ye
heare the Word, and reade it,
without meditating thereon;
it doth the Soule no more
good, then meate and drinke
doth the body, being seene
and felt, and neuer fed vpon:
For as the body will dye, al-
though it see meat : euen so
will the soule for all the hea-
ring and reading of the
Word, if that ye doe not me-
ditate vpon it, and gather
Faith, and strengthen it, and
get hold of Christ ; which if
yee doe, Christ will bring you
to the Kingdome of his Fa-
ther ;

ther; to which you can come by no meanes but by faith in him.

CHAP. 8.

The sixt cause is, to perswade them to teach their Children.

THe sixt reason is, to intreat and desire you, and in some sort to command you, that all your children, be they Males or Females, may in their youth learn to reade the Bible in their own Mother tongue; for I know, it is a great helpe to true godlinesse. And let none of you pleade pouerty against this; for I know, that if you be nei-
ther

ther couetous, prodigall, nor
idle, either of which sins will
let no vertue growe where
they come, that you need not
faile in this: but if you will
follow the Commandement
of the Lord, and labour sixe
dayes, and keepe the seuenth
holy to the Lord, and loue
him with all your heart, soule,
and strength, you will not
onely bee willing, but also able
to see them all brought vpto
reade the Bible. *Salomon* that
was wise by the Spirit of
G O D, said, *Remember thy*
Creatour in the dayes of thy
youth. And yee are also com-
manded, to write it vpon the
walles of your houses, and to
teach it youre children. I know
(saith God) that *Abraham*
will teach his children, and his
chil-

Eccle. 12. 1.

Deut. 11. 19

20.

Gen. 18. 19.

childrens children, to walke in my commandements. Also I further desire you; because I wish all well, and would bee glad you should doe as much good as could bee in the Wildernesse of this world, that if any shall at any time desire you to bee a Witnesse to the baptizing of their Childe; that then you shall desire the person so desiring, to giue you his faithfull word, that the Child shall be taught to reade, so soone as it can conueniently learne, and that it shall so continue, till it can reade the Bible. If this will not bee granted, you shall refuse to answer for the Child: otherwise do not refuse to be a Witnesse to any; for it is a good Christian duety. Moreouer, forget not,

not, whether you answer for the Childe or no, to pray, that the Childe baptized may receive the Holy Ghost, with all other children of the faithful, especially when you are where a Child is baptized; for it is your duty to pray for the increase of the Church of God. *Pray for the peace of Jerusalem* (saith the Psalmist) *let them prosper that love thee.*

Psal. 122.6.

CHAP. 9.

The seventh cause is, that they should give their Children good names.

THE seventh cause is, *that you intreate you, that though*

though I doe not liue to be a
Witnesse to the baptizing of
any of your Children, yet
you would giue mee leaue to
giue names to them all. For
though I doe not thinke any
holinesse to bee in the name,
but know that God hath his
in euery place, and of euery
name; yet I see in the Bible, it
was obserued by G O D him-
selfe, to giue choyse names to
his children, which had some
good signification. I thinke
it good therefore, to name
your Children after the names
of the Saints of G O D,
which may be a meanes to put
them in mind of some ver-
tues which those Saints vsed;
especially, when they shall
reade of them in the Bible:
and seeing many are desirous

to name both their owne
Children and others, after
their owne names, this will
bee a meanes to increase the
names of the Saints in the
Church; & so none shall haue
occasion to mislike his name,
since hee beareth the name of
such Saints as hath left a wit-
nesse to the world, that hee
liued and dyed in the true
faith of Iesus Christ. The
names I haue chosen you, are
these; *Philip, Elizabeth, James,
Anna, Iohn and Susanna*. The
vertues of them that bore
those names, and the causes
why I chose them, I let passe,
and onely meane to write of
the last name * *Susanna*, famou-
sed through the world for
chastity; a vertue which al-
waies hath beene, and is of
great

* *The story
of Susanna,
though it be
not Canoni-
call, nor to
bee equalled
to these
bookes that
are; yet it
may be true
and of good
use, as many
other histo-
ries written
by men are.*

great account, not onely amongst the Christians and people of G O D, but euen among the Heathen and Infidels: Insomuch that some of them haue written, that a woman that is truly chaste, is a great partaker of all other vertues; and contrariwise, that the woman that is not truly chaste, hath no vertue in her. The which saying may well bee warranted by the Scripture; for, whoso is truly chaste, is free from idlenesse, and from all vaine delights, full of humility, and all good Christian vertues; whoso is chaste, is not giuen to pride in apparell, nor any vanity, but is alwaies either reading, meditating, or practising some good

good thing which she hath
learned in the Scripture. But
shee which is vnchaste, is gi-
uen to be idle; or if shee doe
any thing, it is for a vaine
glory, and for the praise of
men, more then for any
humble, louing and obedi-
ent heart that shee beareth
vnto G O D and his Word:
who said, *Six dayes thou*
shalt labour; and so left no
time for idlenesse, pride, or
vanitie; for in none of these
is there any holinesse. The
vnchaste Woman is proud,
and alwayes decking her
selfe with vanitie, and de-
lights to heare the vayne
words of men, in which
there is not onely vanity, but
also so much wickednesse,
that the vaine words of men,

Exod. 20. 9.

C

and

and womens vaineſſe in hearing them, hath brought many women to much ſorrow and vexation; as woſull experience hath, and will make many of them confeſſe.

But ſome will ſay, Had they onely lent an eare to their words, they had done well enough.

To answer which, I would haue euery one know, that one ſinne begetteth another. The vaine words of the man, and the idle cares of the woman, beget vnchaſte thoughts oftentimes in the one, which may bring forth much wickedneſſe in them both.

Gen. 3. 12.

Man ſaid once, *The woman which thou gaueſt me, beguiled me; and I did eate. But*
 wee

wcc women may now say,
that men lye in waite euery
where to deceiue vs, as the
Elders did to deceiue *Susan-
na*. Wherefore let vs bee, as
shee was, chaste, watchfull, and
wary, keeping company with
mayds. Once *Iudas* betrayed
his Master with a kisse, and
repented it : but now men,
like *Iudas*, betray their My-
stresses with a kisse, and re-
pent it not : but laugh and
reioyce, that they haue
brought sinne and shame to
her that trusted in them. The
onely way to auoid all which,
is to bee chaste with *Susanna*,
and being women, to imbrace
that vertue, which being pla-
ced in a woman, is most com-
mendable.

An vnchaste woman de-

C 2 stroyeth

PROV. 2. 18.

stroyeth both the body and the soule of him shee see-
meth most to loue, and it
is almost impossible to set
downe the mischiefes, which
haue come through vnchaste
women. *Salomon* saith, that
her steps leade to Hell. Where-
fore bring vp your daugh-
ters, as *Susanna's* Parents
brought vp her: teach them
the law of the Lord continu-
ally, and alwayes perswade
them to imbrace this vertue
of chasticie.

It may bee, that some
of you will maruaile, since I
set downe names for the
imitation of their vertues,
that bore them; why I pla-
ced not *Mary* in the first
place, a woman vertuous
aboue all other women. My
reason

reason was this : because I presumed, that there was no woman so senselesse, as not to looke what a blessing GOD hath sent to vs women, through that gracious Virgin, by whom it pleased GOD to take away the shame, which EVE our Grandmother had brought vsto : For before, men might say ; The Woman beguiled mee, and I did eate the poysoned fruit of disobedience, and I dye. But now man may say, if he say truly ; The Woman brought me a Saviour, and I feede of him by Faith and liue. Heere is this great and wofull shame taken from women by GOD, working in a woman : man can claime no part in it : the

Gen. 3. 15.

Ioh. 6. 53.

Shame is taken from vs, and from our posteritie for euer. *The seede of the Woman, hath taken downe the Serpents head:* and now, whosoever can take hold of the seede of the Woman by Faith, shall surely liue for euer. And therefore all generations shall say, that she was blessed, who brought vs a Sauour, the fruit of obedience, that whosoever feedeth of, shall liue for euer: and except they feede of the seede of the Woman, they haue no life. Will not therefore all women seeke out this great grace of GOD, that by *Mary* hath taken away the shame which before was due vnto vs euer since the fall of man?

Mary was filled with the
Holy

Holy Ghost, and with all goodnesse, and yet is called the blessed Virgin : as if our G O D should (as hee doth indeed) in brieffe comprehend all other vertues vnder this one vertue of chastitie: wherefore I desire that all women, what name so euer they beare, would learne of this blessed Virgin to bee chaste : for though shee were more replenished with grace then any other, and more freely beloued of the L O R D; yet the greatest title that shee had, was, that shee was a blessed and pure Virgin ; which is a great cause to moue all women, whether they bee maids or wiues (both which estates shee honoured) to liue chastely,

Gen. 3. 6.

to whom for this cause God hath giuen a cold and temperate disposition, and bound them with these words : *Thy desire shall be subiect to thy husband.* As if God, in mercy to women, should say ; You of your selues shall haue no desires, only they shall be subiect to your husbands : which hath beene verified in Heathen women so, as it is almost incredible to bee beleued : for many of them, before they would bee defiled, haue beene carelesse of their liues, and so haue endured all those torments, that men would deuise to inflict vpon them, rather then they would lose the name of a modest Mayde, or a chaste Matrone. Yea, and so farre they

they haue beene from consenting to any immodestie, that if at any time they haue beene rauished, they haue either made away themselves, or at least haue separated themselves from companie, not thinking themselves worthy of any societie, after they haue once beene deflowred, though against their wils. Wherefore, the woman that is infected with the sinne of vncleannesse, is worse then a beast, because it desireth but for nature, and shee to satisfie her corrupt lusts.

Some of the fathers haue written, that it is not enough for a woman to be chaste, but euen so to behaue her selfe, that no man

may thinke or deeme her to
bee vnchaste. We reade, that
in the Primitiue Church, when
there were warres betweene
the Christians and the Pa-
gans, if at any time the Pagans
had gotten the victorie, that
then they would seeke to
deflowre the Virgins : to
the which sinne before the
Christians would yeeld,
they would continually lay
violent hands vpon them-
selues ; in somuch, that the
Doctours of the Church were
oftentimes constrained to
make diuers Sermons and
Orations to them, to dis-
twade them from that cru-
eltie, which they inflicted
vpon themselves, rather then
they would suffer them-
selues to bee deflowred : such
a dis-

a disgrace did they thinke it,
to haue but one spot of vn-
cleannesse : and yet none of
these were so holy as this
Mary, this pure and vndefiled
Virgin.

Some godly and reuerend
men of the Church haue ga-
thered this, that there vvere
foue women of great vertue in
the time of the Law, the first
letters of whose names doe
make her whole name, to shew,
that shee had all their vertues
wholly combined in her, as
namely,

Michal,

Abigail,

Rachel,

Indith, and

Anna.

Shee was as faithfull to
her husband, as *Michal*,
who

1. Sam. 19.

12.

1. Sam. 25. 3

Gen. 29. 17.

1. Sam. I.
10, 11.

who saued her husband *Dauid* from the furie of *Saul*, although hee were her Father and her King, not preferring her owne life before the safetie of her husband. Shee was as wise as *Abigail*, who is highly commended for her Wisedome : amiable in the sight of her husband, as *Rachel* : stout and magnanimous in the time of trouble, as *Iudith* : patient and zealous in prayer, as *Anna*. Seeing then that by this one name, so many vertues are called to remembrance, I thinke it meete, that good names bee giuen to all women, that they might call to minde the vertues of those women whose names they beare : but especially aboue
all

all other morall Vertues,
let women bee perswaded by
this discourse, to embrace
chastity; without which, wee
are meere beasts, and no wo-
men.

CHAP. 10.

*Reasons of giuing good names to
Children.*

IF yee shall thinke mee too
tedious about the naming
your Children, I tell you
that I haue some reason for it,
and the first is this, To make
them reade in the Bible, the
things which are written of
those Saints, and learne to imi-
tate their vertues. Secondly,
be-

2.

because many haue made a God of the Virgin *Mary*, the Scripture warranting no such thing, and haue prayed to her, (though there they shall finde that she was a woman, yea, and a comfort to all women: for shee hath taken away the reproach which of right belonged vnto vs, and by the seed of the woman we are all saued) it was therefore fit I should speake largely of that name. Thirdly, seeing many haue heretofore, and now doe make Images of Saints, to put them in minde of the Saints, and so by little and little, haue at last worshipped the workes of their owne hands, and for feare of forgetting the Saints, haue forgotten the second Commandement;

3.

mandement ; I thought it better to haue you remember them , by hearing their names, and by reading what they taught vs in the Scripture, and how they led their liues, then by looking vpon a painted piece of paper , or a carued stone. And this by the way may bee maruailed at, that they which loue to worship Images, neuer loue to name their Children after the names of the Saints; for if they had so done , by this time wee should haue had no other names but *Mathew; Marke, Luke, Iohn, Timothie*, and such as followed Christ faithfully. Then *Moses* , and his mildnesse would bee more talked of: *Samuel* , and his obedience would

4.

would bee more sought after, *Abraham* and his faithfulness would be more followed. Lastly, this I will tell you, that there is no man but will bee ashamed to doe any thing, which shall disgrace the good name, after which he is called; as if one should say: Is this a *Moses*? Is this an *Elias*, and hath such qualities as these?

CHAP. II.

*Children to bee taught betimes,
and brought vp gently.*

I Am further also to entreate you, that all your Children may bee taught to reade, beginning at foure yeeres

yeeres old or before, and let them learne till ten, in which time they are not able to doe any good in the Commonwealth, but to learne how to serue G O D, their King and Country, by reading. And I desire, entreate, and earnestly beseech you, and every one of you, that you will haue your Children brought vp with much gentlenesse and patience. What disposition soeuer they bee of, gentlenesse will soonest bring them to vertue; for frowardnesse and curstnesse doth harden the heart of a Child, and maketh him weary of vertue. Among the froward thou shalt learne frowardnesse: let them therefore bee gently vsed, and alwaies kept from idlenesse, and
bring

bring them vp in the Schooles
of learning, if you bee a-
ble, and they fit for it. If
they will not bee Schollers,
yet I hope they will bee able
by Gods grace to reade the
Bible, the Law of God, and
be brought to some good
Vocation or Calling of life.

Pro. 22.6.

*Salomon saith, Teach a Child
in his youth the trade of his life;
and hee will not forget it,
nor depart from it
when he is
old.*

CHAP.

CHAP. 12.

Choyce of Wines.

NOW for your Wives
the Lord direct you;
for I cannot tell you,
what is best to be done. Our
Lord saith: *First seeke the king-
dome of God, and his righteous-
nesse, and all things else shall be
ministred vnto you.* First, you
must seeke a godly Wife, that
shee may be a helpe to you in
godlinesse: For G O D said,
*It is not good for man to bee
alone, let him haue a helper meet
for him :* And shee cannot
bee meete for him, except
shee be truly godly ; for God
counteth that the man is a-
lone still, if his Wife bee not
godly.

Gen. 2. 18.

godly. If I should write vnto you, how many the Scripture maketh mention of, that haue beene drawne to sinne, because they married vngodly wiues, it would be tedious for you to reade.

Gen. 6. 2, 3.

1. Reg. 11. 4.

The world was drowned, because men married vngodly wiues. *Salomon*, who was not only the wisest man that euer was, but was also mightily indued with the Spirit of God, by marrying idolatrous women, fell for the time to idolatry: Neuer thinke to stand, where *Salomon* fell. I pray God, that neither you, nor any of yours may at any time marry with any of those, which hold such superstitions, as they did, or as some doe now; as namely, to pray to
Saints,

Saints, to pray in Latine, to pray to go to Purgatory, &c. Let no riches or money bring your posterity to this kind of tradition. The beloued Apostle of Christ saith: *Loue not the world, nor the things that are in the world*: for he knew well, that a little that a man loueth not, would suffice him: a little with a godly Woman, is better then great riches with the wicked. *Rebecca* saith, *I shall be weary of my life, if Iacob take a Wife of the daughters of Heth*: as if shee should say, If my sonne marry an vngodly Wife, then all my comfort of him and his is gone, and it will bee a continuall grieve to me, to see him in league and friendship amongst the wicked. If such a
shame

1. Ioh. 2. 15.

shame and sinne commeth vpon my Sonne, as can by no meanes be helped, nor by no meanes comforted, what auaileth me then to liue?

2. Cor. 6. 14.

Bee not vnequally yoked, (saith the Holy Ghost.) It is indeed very vnequall, for the godly and vngodly to bee vnited together, that their hearts mult be both as one, which can neuer bee ioyned in the feare of God, and Faith of CHRIST. Loue not the vngodly: marry with none, except you loue her, and bee not changeable in your loue: let nothing, after you haue made your choyce, remoue your loue from her; for it is an vngodly, and very foolish thing for a man to mislike his owne choyce, especially since
God

God hath giuen a man much
choyce among the godly; and
it was a great cause that moou-
ed G O D to command
his to marry with the god-
ly, that there might bee a con-
tinuall agreement betweene
them.

CHAP. 13.

*It is a great folly for a man to
mislike his owne choyce.*

ME thinks I neuer
saw a man shew a
more sencelesse sim-
plicity, then in misliking his
owne choyce, when G O D
hath giuen a man almost a
World

world of women to choose him a Wife in. If a man hath not wit enough to chuse him one whom he can loue to the end, yet mee thinkes hee should haue discretion to couer his owne folly; but if he want discretion, me thinkes he should haue policy, which neuer failes a man to dissemble his own simplicity in this case. If he want wit, discretion, and policy, hee is vnfit to marry any woman.

Do not a woman that wrong, as to take her from her friends that loue her, and after a while to begin to hate her. If shee haue no friends, yet thou knowest not, but that she may haue a Husband, that may loue her. If thou canst not loue her

her to the end, leaue her to him that can.

Mee thinkes, my Sonne could not offend mee in any thing, if hee serued G O D, except hee chose a Wife that hee could not loue to the end: I neede not say, if hee serued God: for if hee serued God, hee would obey God, and then hee would chuse a godly Wife, and liue louingly and godlily with her, and not doe as some man, vwho taketh a woman to make her a Companion and fellow, and after hee hath her, hee makes her both a seruant and drudge. If shee be thy wife, shee is alwaies too good to be thy seruant, and worthy to be thy fellow. If thou wilt haue a good Wife, thou must

D. goe

1. Pet. 3. 7.

Gen. 2. 24.

goe before her in all good-
 nesse, and shew her a patterne
 of all good vertues by thy
 godly and discrete life : and
 especially in patience, accord-
 ing to the counsell of the
HOLY GHOST: *Beare with
 the woman, as with the weaker
 vessell.* Heere **GOD** shew-
 eth, that it is her imperfecti-
 on that honoureth thee, and
 that it is thy perfection that
 maketh thee to beare with
 her ; follow the counsell of
GOD therefore, and beare
 with her. God willed a man
*to leaue Father and Mother
 for his Wife.* This sheweth
 what an excellent loue God
 did appoint to be betweene
 Man and Wife. In truth, I
 cannot by any meanes set
 downe the excellency of that
 loue:

loue : but this I assure you,
that if you get wiues that bee
godly , and you loue them,
you shall not neede to forsake
mee ; whereas if you haue
Wiues that you loue not , I
am sure I wil forsake you. Doe
not your selues that wrong,
as to marry a Woman that
you cannot loue : shew not
so much childishnesse in your
sex, as to say , you loued her
once, and now your minde is
changed : if thou canst not
loue her for the goodnesse that
is in her, yet let the grace that
is in thy selfe moue thee to
doe it ; and so I leaue thee to
the Lord , whom I pray to
guide both thee and her with
his grace , and grant that you
may chuse godlily , and liue
happily , and dye comforta-
bly,

bly, through faith in I E S V S
C H R I S T.

C H A P. 14.

How to deale with seruants.

YET one thing I am
to desire you to doe
at my request, and
for my sake : and though
it bee some trouble to you
to performe it, yet I assure
my selfe you will doe it. If
G O D shall at any time giue
you or any of you a seruant,
or seruants, you shall aske
them if they can reade. If
they cannot, you shall at my
request teach them, or cause
them to bee taught, till they
can reade the tenne Com-
man-

mandements of Almighty God : And then you shall perswade them to practise by themselves, and to spend all their idle time in reading, that so they may come the better to know the will of GOD written in his Word. Remember, your seruants are Gods seruants as well as yours : if they be not, say as *David* said: *There shall not an vngodly person dwell in my house: he that loveth or maketh lyes, shall depart out of my sight.*

Psal. 101. 7.

It is not for you, by any meanes, to keepe any vngodly, profane, or wicked person in your house, for they bring a curse vpon the p'ace wherein they are, and not a blessing; neither will they be taught any goodnesse : but you must

D 3 keepe

Exo. 20. 10.

keepe those that bee tractable and willing to serue God, that hee may blesse you and your household. For God doth not delight in that Master, that will suffer his seruant to blaspheme his Name, or to mispend his Sabbaths: for God commanded the Master that hee should see his Seruants to keepe holy the Sabbath day; and if he keepe that day holy, he will learne to spend all the other dayes in the weeke well, in following the duties of his Calling. I pray you keepe the seruants of God, and then remember they are your brethren: vse them well, and be as readie to doe them good, as to haue their seruice. Bee not chiding for euery trifle; for that will hinder good living,

uing, and nothing inrich you.
Be carefull that they be godly;
for Godlinesse hath the promise
of this present life and of the life
to come : Godlinesse is great ri-
ches, if a man bee contented with
that hee hath : for wee brought
nothing with vs into this world,
neither shall wee carry any thing
out of the world: if we haue foode
and rayment, let vs therewith bee
contented.

1. Tim. 4. 8.

1. Tim. 6. 6,
7, 8.

CHAP. 15.

*Patience is necessarie for Gouer-
nours of Families.*

Live godlily and pati-
ently in your house: if
you cannot bee patient,
neuer thinke to live godlily;

D 4

for

for if Satan see you of a forward mind, he will soone find matter enough to set you on worke. Pray faithfully with your Seruants twice a day, and liue so godlily, that you may bee an example to them to follow you.

Mat. 22. 14.

Mat. 6. 16.

Pray often priuately, faithfully and zealously vnto God, in the name of Christ, so as may bee well warranted by his Word; for that is a true marke of the Child of God. Many heare the Word, as our Sauour witnesseth, but few follow it. Many pray openly, as the Pharises did, to be seene of men; but CHRIST saith, they haue their reward. This was not because CHRIST misliked publike prayer, but because hee saw their hearts, and

and so knew that they prayed more to be seene of men, then for any true faith they had in him. Christ saith, *When two or three be gathered together in my Name, I will be with them.* Math. 3. - 2. And this mercifull promise is enough to make any man pray : for though hee doe it very weakely and coldly : yet hee sheweth his humilitie and obedience to God, and confesseth his owne weakenesse, and calleth to God for his assistance and grace to serue him. One is also helped by the prayer of another ; and the weaker is made partaker of the Prayers of the stronger ; for Christ taught vs to pray one for another, Forgiue vs our trespasses. When Christ saith, *If two or three be gathered* Math. 6. 12.

red together in my Name, I will be with them; he doth not say, With some of them, but, I will bee with them, that is, with all of them that are ioyned together in my Name. Though some bee weaker, and some be stronger, yet they all shew their obedient hearts, and GOD will accept them in Christ. And this is a great meanes to stirre vp their hearts to prayer; for it is the hardest thing that is, for any man to performe rightly, truely, and faithfully.

CHAP.

CHAP. 16.

*Meanes to further private
prayer.*

NOW all things are to
bee vsed, that are
meanes to stirre vs vp
to priuate prayer, and al things
are to be shunned, that hinder
vs from it. Those things that
may further vs to it, are hea-
ring the Word, reading it,
praying publikely, and being
in company with others when
they pray; for all these help to
increase and strengthen faith,
and without faith it is impossi-
ble to pray aright, either pub-
likely, or priuately, or to take
hold of the promises of God
in

in Christ, beleeuing that our prayers shall ~~bee~~ accepted and granted, so farre forth as shall be to Gods glory & our good: and the true seruant of God wil nener desire more, then he knoweth by Faith in Christ (which he hath learned by the promises of the Gospell) that he shall haue.

CHAP. 17.

Lets.

THere be many things that will hinder both man and woman from this duty. The Diuell will doe what he can to hinder vs : the World is our hinderance continually : and a mans owne friends are often-
times

times hinderances too: yea, a mans owne nature will neuer be willing to talke with God: for by nature wee runne away from him with *Adam*, and rather hide our selues with figge-leaues, and excuses, then come to God, and fall downe before him on our faces, confesse our sinnes, acknowledge our vnworthinesse, craue pardon for Christs sake of God, for all our transgressions. Yet *Adam* had more cause to runne away, then wee haue, and wee haue more cause a great deale to come to God, then hee had; for hee knew not then that God would call him back againe, and giue him his pardon in Christ, who should treade downe the head of the Serpent, which beguiled

led him ; but wee know that God hath called *Adam* and all his posteritie, and given them pardon in Christ, if they will come and aske it in faith and repentance. He therefore that doth not often and priuately fall downe and humble him selfe before God, and confesse his owne sinnes, crauing pardon in Christ, and by faith applying the promises of God to him selfe, hath great cause to feare, that his heart is not true and right before God. And therefore if thou canst not pray priuately, or feelest thy selfe cold in prayer, for to help thy selfe, thus thou shalt doe.

CHAP.

CHAP. 18.

Helps against the former lets.

E Verie Morning, so
soone as thou canst,
(for the sooner, the bet-
ter) before the world get hold
on thee, either with profit or
pleasure (for these are the di-
uels baites) or before thou fee-
dest thy body (for the body is
a great deale more subiect to
the Spirit, when it is not pem-
pered nor fed at his own will)
then, I say, goe into some pri-
uate place, and fall downe on
thy face, as the Publican did,
and see thy selfe a farre off, and
say ; *God bee mercifull to mee*
a sin-

I.

Luk. 18. 13.

Mat. II. 28.

a sinner. O Lord, I acknowledge that I cannot pray : pardon mee, deare Father, for Iesus Christs sake, and quicken me with thy holy Spirit : giue me faith to call vpon thee : and I beseech thee graciously to remember thy promise, which sayest, Come vnto mee, all yee that labour, and be heavy laden, and I will ease you. O Lord ! I am loden with my sins, and against all reason they keep me from seeking pardon for them, and grace to shun them. Good Father, for Christs sake, remoue my sinnes far from mee, and giue mee faith in thy Son, which may assure me, that thou dost accept of mee, as of thy seruant in him. And although I bee most vnworthy in my selfe, yet by thy promises in Christ,

Christ, which shall neuer faile,
I pray thee accept me.

Furthermore, for the better
stirring thee vp to pray, reade
some Chapter of the Testa-
ment, as namely, the sixt of
Mathew, or some other, wher-
in thou maiest heare the pro-
mises of G O D in Christ, to
strengthen thy faith.

Take heed of idlenesse and
slothfulnesse, which is a great
hinderance. I know that all
sinnes are hinderances to pray-
er ; but idlenesse, and follow-
ing the world, either for pro-
fit or pleasure, are wonderfull
mighty ones.

CHAP.

CHAP. 19.

To pray often.

NEver make account of thy selfe as a diligent servant of God, if thou dost not twice a day (at the least) come priuately to God, and acknowledge thy infirmities, and confesse that thou canst not pray, and desire God to give thee grace to doe it faithfully. When thou feelest a motion to pray, doe not ouer-slip it for any cause in the world: for thou knowest not what Graces or Blessings God meanes to bestow vpon thee at that time; for it is the Spirit of

of God calling thee; and therefore finde no delaies, but goe : for the nature of man, of it selfe will neuer bee stirred to priuate prayer: But howsoeuer thou doest, be thou Master, or bee thou Seruant, bee thou at home, abroad, or in what condition or place soeuer thou be, do not sleep at night, till thou hast humbled thy selfe before God on thy knees in prayer; for night is a time when the world leaues a man (as it were) for a while: and when the world leaues him, the diuell hath not so much power ouer him; for the world is a great instrument for the Diuill to worke by. Therefore when the world is asleep (as it were) the Diuels power is weakened, and then bee sure thou prayest

prayest to God to deliuer thee from the Diuell, and from the World. The World is like *Pharaoh*, which by no meanes would suffer the Children of *Israel* to go serue the Lord ; so doth the world, if it know that thou goest to serue God, it will bring thee backe againe, if it be possible : and therefore it is best to pray priuately, although thou do it but weakely ; for within a while this weake prayer will strengthen greatly thy Faith. Pray when the World is asleep, for as soone as it is awake, it will cry and call on thee (as *Pharaoh* did on the *Israelites*) to attend it : it will bring thee more worke still, as he did to them. And as the Tyrant told the *Israelites*, that they should go and serue their God ;

God; but when the time came, he would not let them, but still found imployment for them; euen so will the World doe by any that will belecue it; it will promise, At such a time thou shalt go serue God; and when such a thing is done, thou shalt go pray: but when the time commeth, it will finde more worke for him still, and will not let him goe. *Pharaob* is the very figure of the Diuell, and the diuell calleth himselfe the god of this world. And if the Diuell hath to doe with this World, as no doubt but he hath, then it is certaine, that the World will neuer giue vs leaue to serue God. Our own nature is as the nature of the Israelites; for they had rather haue tarried with *Pharaob*, who

Num. I. 15.

who was the very Image of the Diuell, and haue beene his slaues still, then to haue gone thorow the Red-Sea, and the Wildernesse, to the promised Land of *Canaan*, which was the figure of Heauen : and euen so had we rather be slaues and drudges to the World, which will take all from vs, and cast vs to the Diuell (as *Pharaoh* would haue done by the Children of Israel) then we will leaue the world and all his baites, & go to our God e- uery day, & humble our selues at his foote, and confesse our selues to be weake in faith, and acknowledge our frailty, and call earnestly for the helpe of God to ouercome the world for vs, and to strengthen vs by his power, against the Diuell,
the

the World, and our owne frailty, and wicked fleshly lusts; and yet, except we doe call continually to God for his grace and helpe, wee can no more ouercome these, then the children of Israel could ouercome *Pharaoh*, or go thorow the Red-Sea without drowning: for it was God that ouercame *Pharaoh* for them, and also all their enemies, and deliuered them out of the Red-sea: and so it must be God that must ouercome the Diuell and all the enemies in the world, and deliver thee, that thou sinke not in the Sea of thine owne sinnes.

CHAP.

CHAP. 20.

Not to neglect priuate Prayer.

W Herefore I desire you, and euey one of yours to the Worlds end, that whatsoever seruice of GOD you omit, you doe not neglect priuate prayer; for many may heare the Word of GOD, as *Adam* did, and disobey it presently after: and some heare the Word of God, as *ADAM* did after his fall, and had rather bee further off, as hee had then. But priuate prayer is, to offer thy selfe and thy seruice to God, confes.

feeling thy owne imperfections, and to call to God for his assistance. Now when a sinner, by himselfe, calleth his owne wayes to remembrance, and confesseth his particular sins, then hee seeth what sinne his owne nature is most subiect vnto, and prayeth earnestly against that sinne, wherewith he is most infected, and confesseth his owne weakenesse, and wondreth at himselfe, that he is not able to ouercome that one sinne, as well as he can some other sinnes of as great force. The reason is this, the nature of man is wholly corrupted with sinne, and is good for nothing : as the earth is fit to bring forth nothing but weeds, except it bee digged and dressed, and continually

E labou-

laboured and weeded; yet one weede or other will grow in some part of the earth by nature, which will not grow in another part, though it bee sowne there; but some other weed will grow there, that is as ill, and one weede ouer-growing the ground, is able to make it vnprofitable for any thing: so one sinne will rule where another will not, and that one ouer-running thee, is able to make thee an vnprofitable member of the Church: therefore thou must labour by priuate prayer to ouercome it.

Chap.

CHAP. 21.

*Men become worse, for want of
using good meanes.*

Moreouer, as a garden, if it bee twentie yeeres kept with digging, wating, and weeding, and then bee let butt two yeeres alone, it will become vnprofitable, sauage, and of no respect: euen so, if thou dost in thy youth, or many yeeres vse private prayer, and hearing of the Word preached, and publike prayer and fasting, and all good meanes to keepe thy earthly body in subiection, yet if thou becomest negligent and carelesse but a while, it will soone become sauage and wilde, and

consequently an vnprofitable member of Christ his Church, or rather manifest thy selfe to bee no member, as the earth will bee no garden : and therefore you must haue a continuall care of your selues. It is not for a small matter that you must haue this care, but for a great and a most glorious Kingdome, which lasteth for euer, where thou shalt enioy the sweete and louing presence of Almighty G O D, and bee a member of Iesus Christ in the Kingdome of Heauen for euer, world without end. Then neither Satan, nor the World, nor thy owne Flesh shall bee able one minute to trouble thee, if through faith in Christ, by continuall prayer, thou
once

once gettest thither. Neither is it to shunne a little danger, that you must bee thus watchfull and warie of your selues, as was drowning in the Red Sea, which was a figure of hell : but it is to auoid burning in Hells torments for euer and euer, and being ioyned to the Diuell and all his wicked spirits for euer, there to bee tormented, and neuer haue rest. And this will bee more then a thousand millions of paines, to those that shall enter into these torments; to thinke that G O D hath offered so mercifull a meanes, as to send his owne Sonne to indure those paines for them, that they might neuer haue felt them, and sent them his Word, and willed

them to follow that ; and that should teach them to follow Christ , and Christ should bring them to Heauen : and if that the Diuell, the World, and the Flesh, did lay blockes in their waies, more then they could remoue, that then they should call vpon him, and hee should helpe them ouer, and make the way in time more plaine and easie for them; and yet they would not take a little paines here, to keepe them from endlesse paines of hell fire. Oh, how will they be tormented, when they know, that there neuer will bee an end of their perpetuall misery ? What would they not giue ? (nay, they haue nothing to giue ; for the World hath deceived them,

them, and hath taken all things from them) but what paines would they not take to follow our Saviour now, if they might? paines? nay, they would thinke it a great pleasure, and wonder greatly at themselves, that they euer could thinke it paines; when indeed it is most pleasant, and most comfortable, the most profitable, and most delightful; yea, and the most contenting thing in the world.

CHAP. 22.

To lay hold on Christ, is the best thing in the World.

IT is the most pleasing thing, because it brings so

E 4 sweete

The Mothers Blessing.

sweete contentment to the
soule, minde, and consci-
e of man, that nothing
can offend it. It is the most
comfortable thing, in regard
it so comforteth & strengthe-
neth the heart, that nothing
can grieue it. It is most pro-
fitable, for it getteth an ever-
lasting Kingdome to those
that vse it. It is most de-
lightfull: for it bringeth ioy
to the whole man. It is most
contenting, for no crosse in
the World can discontent it;
when as the World on the
contrarie side are neuer con-
tent, neuer quiet, neuer feele
ioy in their hearts. Though
they laugh, their hearts are
not quiet; for *there is no peace
to the vngodly*. And this is the
cause that they seeke so much
for

Esa. 48. 22.

for pastime, and sit vp in the night swilling and drinking, vntill they feelee sleepe call them to bed, and then they lye downe like brute beasts, neuer regarding the mis-spending of their time, nor calling for grace to spend the rest of their dayes better. And yet for all this, in the darke they often feelee discontent in their mindes, because they dee follow the Diuell that wicked Serpent, which will torment them, and hee begins to torment here, and yet they will serue him. On the contrarie, those that serue God, and follow Christ, and every night reconcile themselues vnto him, and confesse their own weaknesse, and pray Christ their

E 5 Saviour

Psal. 3. 5.

Saujour to defend them that
 night and euermore, they
 feele much comfort in their
 hearts ; for Christ begins
 the comfort heere. *I laid me
 downe in peace, and rose againe,
 (saith David) and the Lord
 sustained mee.* So they which
 serue God, and follow Christ,
 are in peace ; for the Lord su-
 sttaineth them.

CHAP. 23.

*What neede there is to speake
 much of Christ.*

IT may be you maruell, my
 Sonnes, why I write so
 much of Christ. Maruell
 not why I write : for I won-
 der,

der, that euery one which hath
heard of him, doth not write
what Christ hath done for vs.
For was it not a great wonder,
that the onely begotten Sonne
of God should come downe
from Heauen, and take our
flesh vpon him, and keepe it
without sinne, and suffer him-
selfe to bee buffeted, and also
to haue his face spit in, and to
bee most spitefully crowned
with a crowne of thornes?
And being without sinne, hee
bare all our sinnes vpon him,
and hauing neuer offended
God, hee bare all the wrath
of GOD, and indured the
paines of hell for vs, which
was due vnto vs for our sins,
and hee hath overcome sinne,
death and hell for vs, and as-
cended into heauen to pre-
pare

Mat. 28. 26.

pare vs a place there, and yet hee left vs not thus, but hee left his Will and Testament, to direct vs the right way how to come vnto him; and yet hee did more for vs then this; for hee taught vs in his **W O R D**, how wee should know when wee were out of the way, and how wee should returne into the right way againe. And yet hee did more for vs then this, hee promised that hee would bee with vs vnto the worlds end, and whensoever wee wanted his helpe, doe but call vpon him, and hee would helpe vs. And yet hee did more for vs, hee sent Preachers to call vpon vs, and to put vs in remembrance of these benefites, and to direct vs the right way to
Hea.

Heauen to himselfe. And what promises hee hath made to vs, to intice and draw vs to come vnto him, and what threatnings and warnings hee hath giuen vs to shunne hell, it is impossible for me and all the Writers in the World to write. Saint Iohn saith, *If all things which Christ did, were written, the world would not containe the Bookes.* But I am sure, if all the Writers in the World had written what Christ hath done for vs, they could not sufficiently declare it. If all the Sea were Inke, and all the Iron in the World were pennes, and all the creatures Writers, they could neuer declare the great benefites, the great blessings, and the great mercies giuen vnto

Ioh. 21. 25.

vs in Christ Iesus our Lord
and Saviour. What is man
without Christ, more then a
firebrand of Hell? and what
an excellent creature a man is
in Christ, can hardly bee ex-
pressed; and yet there are ma-
ny that are angry, because
there are so many books. Rea-
ding good booke, worketh a
mans heart to godlinesse; for
euen as the fire warmeth the
waxe, and maketh it fit to re-
ceiue a good fashion; euen
so good bookes, written of
the mercies of God in Christ,
are the way to Christ, and
teach vs how to shunne the
way that leades from Christ.
But because I would haue
you writers of the mercies of
God in Christ; I will tell you
what good writing of bookes
doth:

doth : It makes the way to
Christ easie to those that desire
to goe in it. And I will tell
you who are they that are
angry with writing of Books:
they are such as are ignorant ;
and the more ignorant they
are, the more angry : they are
those that loue the world so
well, that they cannot finde
leasure to reade bookes. Saint
Iohn saith, *Loue not the World,*
nor the things that are in the
World : for the loue of the World
is an enmity to God : And here
you see that they are enemies
to God, for they loue not to
haue him so much written of.
And they that loue not many
Bookes, loue not many Ser-
mons; neither doe they care so
much to know what Christ
hath done for them, and how
they

they should follow Christ :
they are stalled with it : they
loue the earth : they can talke
of it yeere after yeere, and
they are neuer weary. In truth,
it would weary a heavenly-
minded Christian to heare an
earthly-minded man, how
continually he will talke of
the earth and earthly things :
the very time that hee is in the
Church, hee can hardly hold
his peace from talking of
some earthly thing or other :
and the whole Sabbath which
G O D sanctified and rested
himselſe, and in mercy to him
commanded him to rest, that
will hee neuer rest from these
earthly and transitory things,
for heavenly rest hee neuer
respecteth. Truly I thinke
hee meaneth to make him-
selſe

selfe sure of hell hereafter :
for CHRIST saith, *Hee*
that loneth the World, is an ene-
mie to God : and hee that is an
enemie to GOD, can neuer
come to bee an Inheritour of
the Kingdome of Heauen, ex-
cept hee returne, and recon-
cile himselfe to God, through
CHRIST : and hee cannot
bee thus reconciled, except
he leaue his earthly affections,
and attend vpon CHRIST:
For God loueth none but one-
ly those whom hee seeth
waiting and attending vpon
his Sonne ; and then the Al-
mighty God accepteth him as
his sonne, and bids him call
him Father, and whatsoever
hee needs, hee is ready to fur-
nish and releue him withall :
But if hee bee obstinate, and
will

will not attend vpon Christ, but attends his owne businesse and worldly affaires, G O D neuer respecteth him, how many friends soeuer hee hath in the world, nor how mighty soeuer they are, and then are his riches and his friends nothing worth, neither can they doe him the least good as can be thought of.

Now hee that loues not writing of Bookes, nor hearing of Sermons, he hath little leasure, and lesse desire to pray : This I assure you is true, and his owne conscience will tell him so much, let him examine it when he will ; for Sermons , and reading good Bookes , are the onely meanes to bring a man to prayer, and prayer is the one-
ly

ly meanes to helpe vs to the
mercies of God in Christ :
For if wee heare Sermons,
and doe not pray earnestly
to G O D, for I E S U S
C H R I S T S sake, to send the
H O L Y G H O S T to enligh-
ten our vnderstanding, and
to sanctifie our hearts, and
follow that which wee heare,
wee are neuer the better ; for
many heare and vnderstand
not, and many vnderstand,
and follow it not : But there
is none that prayeth faith-
fully to vnderstand, and for
grace to follow it, that obtai-
neth not, if hee continue in
true prayer. The Holy Ghost
saith ; *Pray alwaies, and in all
things be thankfull* : and the
promise is made, *Aske, and
ye shall haue* ; that is, what-
soeuer

1. Thess. 5.

17, 18.

Math. 7. 7.

soever you goe about, pray to God to blesse it, and thanke God in prosperitie, and aduersitie, or howsoever it pleaseth God to deale with you; for it commeth by his providence: and therefore be thankfull to God, what crosse soever it pleaseth him to lay vpon thee: Doe not as they which rage and sweare at the losse of a few earthly things; but thanke G O D againe and againe, that it is no worse. If it bee but for the losse of some earthly thing, it cannot bee ill for the Childe of G O D; for *Iob* neuer honored God so much, nor did so much good in the Church of G O D, while hee was rich, as when hee was poore: for when hee was rich, the Diuell him-

himselfe told GOD, that
Iob serued him not for nothing.
As if hee should say : Thou
hast giuen him many blessings,
if he should not be thankfull,
it were a maruell.

CHAP. 24.

*The vnthankfulness of Rich
men, a great sinne.*

OH, this will bee a
witness against ma-
ny rich men, which
receiue many great blessings,
and yet they be vnthankfull :
for the Diuell thought, that
hee which receiued gifts and
blessings, could not chuse
but

Iob 1.9.

but bee thankfull : and yet when *Iob* was rich, hee neuer did G O D so much honour nor seruice in his Church, as when his goods were gone : for before, hee was a rich man, and liued well, and gaue something to the poore : what should hee haue done with his goods else ? And so did many more besides him. But when all his goods were taken away, hee did not as worldly men doe: hee did not say, I am bewitched ; or, It is the negligence of my seruants ; but hee said, *The Lord giveth, and the Lord taketh, and as it pleaseth the Lord, so it cometh to passe ; blessed be the name of the Lord.* And thus hee became thankfull for his losses. This is a thing that enery one cannot doe :

doe : and hee was so patient
and thankfull , what crosses
soeuer it pleased God to lay
vpon him , that hee glorified
God in his obedience , and
shewed that hee loued God,
and that his loue was not set
on this worldly wealth. So
hee might haue God without
the world, hee cared not : hee
was none of those that must
needs haue God and the world
together , or else they will
none ; but hee was one that left
an example to the whole
Church of God to bee thank-
full and patient.

Chap.

CHAP. 25.

How to reade with profit.

I Pray reade the story of *Iob*, and not onely reade, but gather some fruit out of it, and euer when you begin to reade any part of the Scripture, lift vp your hearts, soules and minds vnto God, and pray priuately or publikely; but of priuate prayer neuer faile: and desire God, for Christs sake, to enlighten your vnderstandings, to sanctifie your hearts, and to make them fit to receiue the good seed of his Word, & to giue you grace to bring forth fruit to Gods glory: for Christ saith; *In this is my Father glorified, that you bring forth*

Iob. 15. 8.

forth much fruit, and be made my Disciples. And againe he saith, Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven. Heere you may see you must glorifie God, and you must leaue an example to the Church, that you serue and loue God; this did Job: and I pray God, for Christs sake, that you may doe the like; and that you may doe it, you must pray to God continually, yea, and in priuate, for his grace and assistance.

CHAP. 26.

*The preeminence of private
Prayer.*

THis is the most excellent vertue and happinesse, that belongeth to priuate prayer, no man by any meanes can depriue a man of it. Some haue had their Bibles taken away, that they could not reade: Preachers haue been banished, that they could not heare: they haue beene separated from company, that they could not haue publike prayer, yet priuate prayer went with them: therby they talked with God, and made all their miseries knowne vnto him, and craued his assistance in all their troubles. And this is the greatest comfort

comfort that all good Christians haue, that no man can barre them from priuate conference with God. Then take heed you doe not barre your selues from it, since none else can doe it, and you know not what need you shall haue of it, nor what accident may happen to you in your liues, nor what neede you shall haue of it in the houre of death. Therefore, if you would alwaies haue it, you must alwaies vse it, and then you shall see what profit will come by it, and then you will be humbly, faithfully, and familiarly acquainted with God.

CHAP. 27.

*The benefit of acquaintance
with God.*

John 16.23

OH heauenly and happy acquaintance ! for the longer thou vſest it, the stronger will be thy faith, the humbler thy heart, the earnestest thy zeale, and the holier thy life ; and this makes God accept you in Christ, and then thou art he that Christ speaketh vnto, when he saith; *Aske what you will, and it shall be done vnto you.* Thy faith will be the stronger, because thou shalt see that God heareth thy prayers, and granteth thy request. The more humble wil thy heart be, because thou seest thine owne miserie ruption, and that all

all grace and goodnesse comes
to thee from God:and this wil
make thee more earnest and
zealous in prayer, and thy ear-
nest and faithfull prayer will
moue God, according to his
promise, to giue thee grace and
faith: for the Apostles prayed,
and said, *Lord, increase our
faith.* And this grace and faith
will worke in thee holinesse of
life, and then shalt thou be able
to fulfill Christs saying: *Let
your light so shine before men,
that they may see your good
workes, and glorifie your Father
which is in Heauen.*

Luk. 6. 25.

Mat. 5. 16.

CHAP. 28.

*How long wee haue neede of pri-
uate Prayer.*

NOW that you and euery
one of you shal haue need
of priuate prayer, from the ve-
ry beginning of your life, to
the very last houre of your
dayes, my owne experience
teacheth me: and the Word of
God, a true witnesse, affir-
meth, that we are wholly cor-
rupted by the fall of *Adam*,
with sinne, and therefore con-
tinually wee ought to suspect
our selues, & to call vpon God
without ceasing, for his helpe,
grace and assistance in all our
actions: for we know that our
owne flesh is our own enemy,
and that it is made of the earth,
and

and is so heavy and earthly-minded, that it can neuer seeke for heauenly things, without the especiall grace of God; and the Diuell hath made an entrance into this earthly body, by reason that our owne Parents *Adam* and *Eve*, did take of the fruit of disobedience at his hands, and did eate at his appointment: so that now he claimeth such an interest in vs, that none but Christ can keepe him out: and therefore we haue no way, but to call continually on the Name of GOD in Christ, to assist vs with his gracious Spirit, which will keepe away the Diuell, overcome the world, and conquer our owne flesh for vs.

CHAP. 29.

Who pray privately.

THis is certaine, that there are none Godly, but those that pray privately and truly to G O D, according to his Word; and there is no vngodly person, no swearer, no prophaner of the Sabbath, no drunkard, no adulterer, no couetous person, no prophane person, nor none that is of a false religion, not warranted by the Word of God, that doth pray privately, truly & faithfully. By these considerations you shall finde out the true marks of the children of God; for the wicked can heare the Word, reade, come into public assemblies of prayer: the hypo-

hypocrite will talke of faith, as if he had come presently from heauen ; but to goe into a priuate place, and lay open his heart before God, confesse his owne imperfections, and pray that he may not be an hypocrite, hee is farre enough from it. The swearer, the adulterer, the couetous, the idolater, nor no vncleane person dare come to God in the name of Christ, except they leaue their wicked waies; and without they bring Christ with them, they cannot come to God ; and Christ delighteth not to goe with those that are continuall breakers of his Fathers cōmandements : for CHRIST himselfe telleth them, that *hee that keepeth the commandements, and teacheth men so to doe, hee shall be great in*

Mat. 5. 19.

Psal. 50. 23.

Mat. 16. 24.

the Kingdome of Heauen : and to him that ordereth his conuersation aright, will I shew the saluation of God, saith God by the Psalmist. Moreover, Christ saith, He that will follow me, let him forsake himselfe, and take vp his crosse and follow me: As if he should say, I am gone to heauen, and if you meane to follow mee thither, you must forsake your selues. I know this will be a crosse vnto you, but you must take it vp and follow me, or else you may not come there.

Chap.

CHAP. 30.

The way to rule our corruptions.

A Gaine, when the children of God, who would faine be with their Father, see that they cannot rule their owne flesh, then with humble hearts they goe to God, and cry and call to him for help, that hee would help to bridle their unruly affections, even but for that day, and at night they will wait vpon his Maiesty againe; and thus they will neuer leave him, till they feele the Spirit of G O D working in their hearts; and that will stirre them to continuall prayer. But
the

the wicked want faith to goe in the name of Christ ; and this is the cause, there are so many wicked prayers in the world ; for they that make them, haue no faith in Christ: and without him, they haue no promise to bee heard ; and therefore wanting faith to come to Christ, they goe to the Saints to pray for them ; and yet the Saints did neuer promise them so to doe, neither doe they know whether the Saints heare them or no. Againe, some pray in Latine, when they doe not vnderstand what they say, nor what they pray for ; but the holy Ghost saith, *Pray with the Spirit, and pray with the understanding also.* Why, say they, God knowes our hearts ; wee pray

1. Cor. 1. 4,
15.

pray with the heart. GOD knowes indeed that their hearts are vaine and foolish, because they doe not pray with vnderstanding, and therefore they haue no promise to bee heard, and yet they will haue a paire of Beades, and tell how many prayers they say, though they cannot tell what they say. I dare vndertake, a Parrat might pray as well as they doe, if it could speake all the words. They pray while they liue, that they may goe to Purgatorie; and when they die, they giue much goods to others, to pray that they may come out of Purgatory againe: These are most vaine prayers, neuer warranted by the Word of GOD. They pray also to
our

our Lady to helpe them, like as the Israelites prayed to the Queene of Heauen: and as the Israelites prayers were accepted, so are theirs.

But I pray God, for Christs sake, that you, nor none of yours may make such prayers. And I pray God to blesse his whole Church, that their prayers may bee right, and faithfull; for prayer is the key which openeth vnto vertue. Oh Lord, let not our prayers be turned into sinne; for then the gates of thy mercie shall be shut against vs.

Wherefore wee humbly beseech thee, giue vs the Spirit of Truth, that we may pray rightly, which if we doe, we must needs search the Scriptures, and see there how Christ

teacheth his Disciples to pray :
*When yee pray , pray on this
manner, Our Father, which art
in heauen, &c.* And whatso-
euer prayer is not on this
manner , is wicked and vn-
godly. And yet here you see,
there is neither praying to
Saints nor Angels, neither
praying for the dead, nor to
the dead : and therefore all
such prayers are wicked, and
are the ouerthrow of all those
that vse them.

Mat. 6. 9.

But Christ saith, *When thou
prayest, enter into thy chamber,
and when thou hast shut thy door,
pray vnto thy Father in secret,
and thy Father which seeth in se-
cret, will reward thee openly : vse
no vaine repetitions, as the Hea-
then doe, for they thinke to bee
heard for their much babbling :*
but

Mat. 6. 6, 7.

Ioh. 16. 23.

Math. 7.7.

Math. 7.9,
10, 11.

but whatſoeuer yee aſke the Father in my Name, that will hee giue you. Aſke, and you ſhall haue; ſeeke, and you ſhall finde; knocke, and it ſhall be opened vnto you. If your children aſke you bread, will you giue them a ſtone? or if they aſke you fiſh, will you giue them a Serpent? if ye which are euill, can giue your children good gifts, how much more ſhall your heauenly Father giue the Holy Ghoſt vnto them that aſke it? And this was a great mercy in Chriſt, not onely to bid vs pray, but alſo to promiſe, that whatſoeuer wee aſke the Father in his Name, wee ſhould haue it: and hee appealeth to our conſciences, how wee would deale with our Children, if they aſke vs any thing, and giueth vs

war-

warning, we should vse no
vaine babbling, and telleth
vs wee should aske in one
word, the holy Ghost, with-
out the which wee are mise-
rable wretches: which if we
haue, we inioy all happinesse
and peace, for hee must bee
our Comforter and bring vs
vnto CHRIST, and hee
will bring vs vnto his Father.
Christ also willeth vs to aske
the Spirit of Truth, because
hee will inlighten vs, and
shew vs the way of all hap-
pinesse: and because our
faith should bee strengthened
to aske the Holy Ghost, hee
also promised vs to send him,
to teach vs all things, and
bring all things to our remem-
brance, without which wee
are like a house which is
built

John 16. 13

John 15. 26

built faire on the out-side :
 but there are no windowes
 to shew any light at all into
 it, and then the house is
 good for nothing, because
 there remaines nothing but
 darkenesse in it : euen so darke
 is the earth of *Adam* which
 wee are made of, that though
 wee seeme neuer so faire on
 the outside, yet if wee haue
 not the Holy Ghost within
 vs, wee can neuer see to finde
 the way to Christ : And then
 it is vnpossible to come vn-
 to the Father ; and so conse-
 quently wee must needs pe-
 rish ; For CHRIST saith,
*No man commeth to the Fa-
 ther, but by mee.* And heere
 you see, that those that put
 their trust in Saints to pray
 for them, haue no promise to
 be

Mat. 11. 27.

be heard, and it shewes that they are not inlightened by the Holy Ghost, to see the way to CHRIST, and they themselves will confesse, that they dare not goe to Christ: which sheweth that they haue no faith to beleeue his promises, nor will to obey his Word. For Christ saith: *Come vnto mee, all yee that labour, and are laden, and I will ease you.* Here you see that hee leaues out none, but eals all sinners vnto him, and promiseth that he will ease them. I humbly beseech God to giue you, and euery of you, to the worlds end, grace to pray to God for the Holy Ghost. And I pray you let me request you to pray to God continually, to

Mat. II. 28.

to inlighten you with the holy Spirit, that the Holy Ghost may bring you to Christ, so Christ to bring you to his Father ; and then shall you raigne with them, for euer and euer, world without end. Which God grant for Christs sake, our onely Mediatour and Aduocate.

CHAP. 31.

The benefite of the Holy Ghost.

SEeing some pray not at all, and others pray falsely, doe yee often and earnestly pray for the Holy Ghost ;

Ghost; for I will tell you what hee will do, hee will inlighten you, and vnite you to Christ, and giue you grace to rule ouer all your affections, and make you able to be Masters of your selues: where on the contrary side, they which haue not the Holy Ghost written within them, are mastered and ruled by their owne filthy affections, and so become seruants to them; but if yee haue the Holy Spirit, yee shall bee able to say to your selues. as the Master saith to his seruants, Thou shalt do this, and thou shalt doe that: Thou shalt not sweare, nor blaspheme thy God: Thou shalt not drinke and swill like a beast, neither shalt thou come in company among such, &c.

Reason

2. Cor. 12. 7.

2. Cor. 12. 9.

Reason thus, I will overcome thee by Gods grace, thou earthen pot-sheerd, which brought'st me nothing, and wouldest thou now confound all these excellent graces, which it hath pleased the Almighty God to bestow vpon me in Christ? No: by the grace of God, I will rule ouer thee, or else I will pine thee. I may say with Saint Paul, these are the messengers of Satan to buffet me: I will pray to my GOD to assist mee, and his grace is sufficient for mee. I know thy nature, thou art like an vnruely Colt, that if he bee pampered, fedde, and well kept, he will throw his Master vnder his feete, and cares not what become of him, so hee may bee rid of him,

him, and then hee runnes whither he list himselfe, although hee fare much worse then hee did before : euen so is it with those that become subiect to their affections, they are as hard to be overcome as a wilde Colt, which many times is like to be, and sometimes is, the vtter destruction of his Master : therefore your resolution must bee, to deale with your stubborne and rebellious affections, as you will deale with a pampered wilde Colt, and say vnto them : By GODS grace I will not bee over-mastered by you, I scorne to serue so beggerly and so base a slaue as thou art, I will bridle thee, and thou head-strong, stout, proud, scornerfull, and disobedient,

bedient, vntemperate, vn-
holy, high-minded, fro-
ward, couetous, and idle dis-
position, for there is no
goodnesse in you by nature,
but by **G O D S** grace I
will temper you, I will make
you humble, patient, chaste,
quiet, and diligently to fall
to some labour, you shall
neuer bee idle, for that will
bring you to nought. And
this must bee the victory be-
twixt your selues and your
affections, and then the Ho-
ly Ghost will teach you to
master your selues, and not
suffer you to bee subiect to
euery filthy motion of the
flesh. Further, *Hee will teach
thee all things, and bring all
things to thy remembrance; as,
G O D resisteth the proud, and
giueth*

giveth grace to the humble. Hee
that committeth adultery, sinneth
against his own body, and maketh
the Temple of G O D, the tem-
ple of an Harlot. Hee that
will not worke, let him not eate.
He will give thee faith to quench
all the fiery darts of the Diuell.
Therefore pray for the Holy
Ghost in all temptations, hee
will bee with thee in them,
and strengthen thee to over-
come them, he will be with
thee in the houre of death,
when all thy friends, thy plea-
sures, and profits will forsake
thee, and then he will bring
thee to Christ; and therefore
pray for him, and acknow-
ledge his great mercy in
Christ, who hath taught thee
thus to pray, and whatsoe-
ver thou neglectest, neglect

G

not

James 4. 6.

1. Cor. 9. 18,

19.

2. Thes. 3. 10

Ephe. 6. 16.

not priuate prayer, and how-
soeuer thou doest, seek for cō-
tinuall knowledge, that your
prayers may bee according to
the Word of God ; for if they
be not such, then are they tur-
ned into sin, and then thou hast
nothing to relieue, comfort, or
reconcile thy selfe to God a-
gaine: for as concerning all the
sins that a man hath fallne into,
through the frailty of nature,
he hath beene reconciled to
God by faithfull prayer ; but if
your prayers be not at all, or
not as they ought to be, then
all your helpe is in vaine.

Chap.

CHAP. 23.

God accepteth weake prayers.

IT is a very weake Prayer that God will not accept, if it be rightly made. I speake thus much, because I would not haue you discouraged, and thinke you had as good not pray at all, as pray weakely : for the Almighty God accepteth your obedience and wel-meaning, that you will prepare your selues to pray as well as you can : but if thou see thy selfe neglect priuate prayer, bee sure that Satan hath something to worke against thee : and by this you may vnderstand, that there are none that did or euer shall perish, but it was because either

G 2 they

they did not pray at all, or else, because they did not pray as God had warranted them in his Word. Me thinks if I were a man and a Preacher of Gods Word, as (I hope) some of you shall bee, and I pray God, for Christs sake you may, I surely perswade my selfe, that through Gods grace I should bring many to pray rightly, which now pray vnadvisedly, or not at all. But those that haue gotten a custome to pray after the inuention of men, and contrary to the Word of God, as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they vnderstand not, to pray to the dead, to pray for the dead, to pray to goe to Purgatory;

gatory ; these, I say, you may pray for, that they may not vse such prayers any longer, but to perswade them, is almost as vaine as their prayers. Yet once againe I say vnto you, Pray : for you haue no promise, except you pray. *Aske, and yee shall haue* (saith Christ;) he doth not say, You shall haue, whether you aske or no : but he saith, *Aske, and yee shall haue.* Was not this a great mercy of our Sauour Iesus Christ, to proffer vs, if we would but aske, we should haue ? Surely, I thinke hee were a very vnworthy person, that would thinke much to aske a thing, for which he might be the better for euer. If a Master should say to his Seruant, When such a lease

Mat. 7.7.

comes out, aske mee for it, and I will let thee haue a very good penny-worth in it: because thou hast spent thy time in my seruice, and in attending vpon mee: therefore I would haue you get something to liue vpon heereafter to defend the world withall, that thou mayest not begge when thou art old: and this were a very reasonable thing. Now the Master being a worthy man, and fully resolved to doe his seruant good, when the time comes, he considers with himselfe, at how easie rate hee may set the rent of his farme for him to liue vpon, and yet giue some attendance vpon him still. The time being come, he expecteth when he should aske; but
if

if the seruant thinkes much
to aske, it is tennie to one but
his Masters minde will bee
cleane altered, although hee
were neuer so fully bent to
deale liberally with him, and
saith to himselfe, If it be not
worth the asking, it shall be
worth the keeping; or, If it
be not worth the asking, it is
not worth thanks: and very
likely hee will thinke worse
of his seruant, then euer hee
did before, because he would
not aske it, and thinke he is
growne proud, and scorned
his gentle offer. Now if the
Master will not giue his ser-
uant the thing so promised,
because he will not aske him,
although indeede hee ought
in conscience to giue him
some thing: for God saith,

Let not thy seruant goe away a poore man ; how doest thou thinke thou shalt receive the thing which our Sauour hath promised, vpon the same condition that thou shouldest aske, when thou hast deserued nothing at his hands, but he of his owne free mercy hath bought thee, and payd a deare price for thee, and thou hast done nothing for him, but for thy beggerlineffe, hee biddeth thee aske, and thou shalt haue ? What canst thou looke to obtaine, when our Sauour Christ hath precisely tolde thee, thou must aske, and yet thou refuselt to doe it ? Enter into thy Chamber, saith he, and shut thy doore. Although euery place will serue, yet it pleaseth

Mat. 6, 6.

feth CHRIST to name thy chamber, because hee would haue a man without accumbrances. Euery man findeth one place or other to lodge in; let them then finde the same place, or some place else to pray priuately in. *Shut thy doore*, (saith Christ:) as if he should say, Shut thy selfe from the World, and shut the World from thee: it may be thou hast something to say to mee, that thou wouldest not haue the World to heare. Oh the mercy, the wonderfull mercy of Christ to man, how hee became Man for man! And hee knew the nature of man, that hee would bee loth that euery one should know the corruption which was in him:

and therefore said, Come to mee alone, and shut the doore, no body shall know, what is betwixt thee and me, I know thy sinnes already, but I would know whether thou knowest them or no; for many a man sinneth and knoweth it not, because hee knoweth not my Word: but if thou knowest them, confesse them to mee, and I will giue thee pardon for them: and if thou wilt leaue them and canst aske helpe of me, I will giue thee grace to ouercome them: for I haue ouercome them all for thee, euen in thine own flesh, and thou, through mine helpe shalt doe a greater worke: for thou being a sinner, shalt ouercome in thy selfe, which is a greater worke then for mee
which

which am God, and without
sin, to overcome sin : and yet
not you, but I your Saviour,
who dwell in all those, that
lay hold on mee by true faith,
for without mee, yee can doe
nothing ; and therefore come
to mee, follow my counsell,
come secretly, let no body
know of it for hindering you,
or for feare vaine-glory
should follow you ; no man
shall neede to know of it, for I
will reward you openly. Oh
the wonderfull mercies of
Christ to man, neuer able to
be set out ! hee knew that man
would be desirous to haue it
knowne that he serued such a
worthy Master, as none could
serue a better, that euery one
should say he serued Christ, he
serued the Sonne of God who
will

will bring him to preferment. Every one desireth to haue it knowne, that hee serueth a noble Master, and therefore he will weare his cognizance vpon his sleeue, that it may be knowne what an excellent man hee serues: for it is a great credit to serue a worthy Master, and a man shall bee very well accounted of for his sake: but hee that serueth a wicked and vngodly man, shall neuer bee so well thought of, because his Master is wicked, and hee is oftentimes ashamed of his Masters doings, so that hee will neuer bee a credit vnto him; and therefore, neuer serue a wicked man although hee be neuer so rich: for the desire of man is, to serue a Master
of

of credit, and that CHRIST knew : he knew also that man was loth to haue his sinnes openly knowne : and therefore out of his great mercie and wonderfull wisdom, he appointed man to confesse his sinnes priuately, without which there can be no good prayer. He told man, that he should not neede to make shew of it vnto the World ; for hee would reward him openly, and make it knowne, that hee serued a good Master indeede ; for hee would giue him such graces and blessings, as all that knew him, should perceiue that he had them neyther of the World, the Flesh, nor the Diuell, nor of his owne nature : but it should appeare, they were

*The re-
wards of
Christs ser-
uice are hea-
uently.*

were onely the gifts of the Almighty God. Hee did not promise earth and earthly things, you may see; for e-very venomous earth-worme is full of these : the Vsurer, that is as farre from Heauen as it is to hell, where if hee take not heede, in time hee may finde his part, hee (I say) may bragge of his gold : the Extortioner, whom God hateth, may bragge of his siluer : the couetous person, whom God abhorreth, hee may bragge what a deale of earth and earthly durt hee hath purchased ; as the Prophet saith, *They loade themselves with clay.* Hee doth not say, God giueth it them, but *They loade themselves.* Among these foolish and abominable

Hab. 2. 6.

ble people, whom the Scripture speaketh so much against, as against no man more, nor so much, I thinke strumpets and whores, who for couetousnesse sake sell their soules and bodies, and make themselves such filthy vessels in this earth, that it is most loathsome to thinke of, may bragge as well of their Iewels and costly appa-
rell that the world bestoweth vpon them, as any other of these couetous wretches, whom God abhorreth, and giueth warning that no man shall speake well of them: for the Holy Ghost saith, *Speake not good of the couetous whom God abhorreth.* And that thou maist know it is no worldly trash that God bestowes on thee:

thee : know, that the Diuell calleth himselfe the Prince of this World : and so one would thinke he were ; for these outward things are most commonly bestowed vpon the wicked ; but that which God will bestow on thee, is a treasure which the wicked ones haue not, nor are neuer like to enioy, except they leaue their wicked wayes, and goe priuately to the Lord Iesus Christ, and lay open their miserable estate to him, and craue his pardon and grace to liue a new life ; and then he will giue thee the greatest treasure that man can imagine, euen a most heauenly treasure : hee will giue thee faith ; which will bring thee to the euerlasting Kingdome of
of

of heauen : he will giue thee
patience, to beare all the crof-
ses and troubles in the world :
hee will giue thee humility,
which will fill thee full of
grace, and make thee in fa-
uour with God and man ; hee
will giue thee his grace so
plenteously, that thou wilt
speake alwayes the truth, and
keepe thy promises, though
it bee neuer so much to thy
hinderance in the sight of the
world. Nay, in the sight of
the world it must needs be a
praise to thee ; for the world
seeth that euery earth-worme
can breake their promise, or
turne it so, that it is worse
then a promise-breaking ; for
it sheweth that they are full
of hypocrisie, dissemblers,
and would serue the world,
and

*The danger
of breaking
promise.*

and would not haue the Diuell know it : but the Diuell will not be so deceiued : hee maketh account the world is his, and hee hampereth all those that loue it, in chaines, and hee will haue the world know it, that it may bee a witnesse on his side at the Day of Iudgement : Nay, his owne Conscience will bee a witnesse against him at the Day of Iudgement, that breaketh his word, euen at that dreadfull Day, when the trash, for which hee so lightly regarded his promise, shall bee consumed with fire and brimstone; then will hee wonder, hee could thinke it would bee so long before that Day would come, and now seeing that it is
come,

come, hee fully perswadeth
himselſe, that his paine will
neuer haue an end. If thou
thinkeſt, that breakers of
their word haue a roome in
Heauen, reade the fifteenth
Pſalme. But what ſhould I
ſpeake of a roome in Heauen,
when indeede they ought to
haue no roome amongſt ci-
uill men on the earth: Nay,
nor yet among the Heathen?
for it hath bene accounted
ſo great a ſhame for a man to
breake his promiſe, that hee
would rather dye, then it
ſhould bee ſaid that hee were
one of thoſe. But pray thou
priuately and faithfully, and
God will not onely giue thee
power to keepe thy promiſe
with men; but thou ſhalt al-
ſo haue grace to keepe thy
word

Mat. 16. 17

word and promise thou hast made to Almighty G O D, to forsake the Diuell, the world, and thine owne filthy affections : which will shew openly that thou art the seruant of God, and that God hath bestowed his manifold graces and blessings vpon thee, as Christ said vnto Peter, *Flesh and blond hath not taught thee these things, but my Father which is in Heauen.* So euery one that beholdeth thee, will know, that neither the Diuell, the World, nor thine owne Flesh hath bestowed these gifts on thee, but thy Father which is in heauen. Blessed bee the name of Christ for his bountifull goodnesse bestowed vpon mankinde ; hee did not only
bid

bid men pray, and promised they should bee heard, but also told them to whom to pray ; and because men durst not goe to God alone, hee bade them goe in his Name, and promised that he would be there with them, and he would be a Mediatour, which none else could doe : and hee would make peace betweene God and them, and therefore any might boldly come to him ; hee teacheth them where to aske priuately : and what to aske : the Holy Ghost, without the which, we are fire-brands of hell : but if we haue him, we are Saints in Heauen, euen ioyned to Christ, and as his members ; and yet hee fearing all this would not serue, it was his greatest

Luke 18.10

greatest mercie to shew vs more concerning two men which were praying, and made vs acquainted how they prayed, and how they sped. Christ saith, *There was a Pharise and a Publicane went into the Temple to pray. The Pharise was one that thought himselfe a iust man, and despised others. The Publicane accounted himselfe a sinner openly knowne. The Pharise stood vp and prayed, and said, I thanke thee, oh Father, I am not as other men are, nor like this Publicane: I fast twice in a weeke, and giue tithe of all that I haue. Now you may see who they bee that say, I fast, or we fast: as if they should say, I feare it shall neuer be knowne that it is I, or we that fast*

fast and pray, and pay tithe
of all that we haue, and that
we deale iustly, and keeps the
Commandements. *But the
Publicane stood a farre off, and
durst not looke vp to heauen, but
smote on his brest, and said,
Lord, bee mercifull to mee a sin-
ner. Heere you see, we must
humble our selues, and con-
fesse our sinnes: for Christ
saith, Hee went away iustified
rather then the other: for hee
that humbleth himselfe, shall be
exalted, and hee that exalteth
himselfe, shall bee brought low.*
Also he willeth vs alwaies to
pray, and not to waxe faint,
saying: *There was a certaine
Iudge in a City, which neither
feared G O D, nor revered
man, and there was a widdow in
the Citie which said, Doe me in-
stice*

Luke 11.2.

stice against mine aduersary;
but he would not for a time; yet
afterward hee said, Although
I feare not God, nor reuerence
man, yet will I doe her iustice,
lest at the last shee chance to
weary me. And the Lord said,
Heare what the vnrightheous
Iudge saith. And shall not God
auenge the cause of his Elect,
which cry and call day and night
vpon him? And therefore pray
continually. And doe not
thinke (my sonnes) that I
haue spoken too much of
prayer: for as I said before,
without it wee haue no pro-
mise to obtaine any fauour of
God, nor yet to be kept from
any euill by God, and there-
fore doe it. You must needs
also be thankfull to G O D
for his mercies in Christ, and
most

earth, and Satan being the Prince of this earth, hee labours to set mens earthen mindes altogether on this earthen world, which he may easily doe: for man beeing earth by nature, and generally inclined to loue earthly things, hee is the more easily drawne vnto this earthly affection. It is euen as if a man should runne downe a steepe hill, he can more easily runne downe, then goe vp softly: euen so, man can easier runne after these earthly things, then stay himselfe in a meane. Hee hath nothing to help his earthly nature, but grace; which hee must needes pray for, or elie he can neuer haue it: yet doth hee follow the things of the earth so much,

1 that

that hee hath no leisure to pray for it. In the night, when he should meditate on the Law of God by the appointment of the holy Ghost, he is thinking of some earthly thing or other, either of this bargaine, or that purchase, or such like; when oftentimes hee might be much more happy to bee without it. And me thinkes, hee that can think of heauen and haue it, is well enough: but these kinde of people would haue Heauen and Earth too. It is said; *It is as hard a matter for a rich man to bee saued, as for a Camel to creepe thorow the eye of a needle.* And this is the cause of it, his head is so busied about earthly things, that be lawfull, that hee forgets

Mat. 19. 24.

gets to meditate of the Law of God in the night : And in the morning when he should pray, before hee can settle himselfe to it, his earthly businesse is so much, and requires so great haste, that then hee cannot stay to pray; but if hee doe, they are such prayers as some offer to their Saints : they speake of God, but their hearts are on the world : some are troubled with their merchandize, some with buying & selling, some coveting to grow rich, some casting to maintaine their families, but their riches are so vnlawfully vsed, and so hard a matter it is for them to vse them lawfully, that it cannot by any meanes bee expressed. But the most mercifull and

that hee hath no leisure to pray for it. In the night, when he should meditate on the Law of God by the appointment of the holy Ghost, he is thinking of some earthly thing or other, either of this bargaine, or that purchase, or such like; when oftentimes hee might be much more happy to bee without it. And me thinkes, hee that can think of heauen and haue it, is well enough: but these kinde of people would haue Heauen and Earth too. It is said; *It is as hard a matter for a rich man to bee saued, as for a Camel to creepe thorow the eye of a needle.* And this is the cause of it, his head is so busied about earthly things, that be lawfull, that hee forgets

Mat. 19. 24.

gets to meditate of the Law of God in the night : And in the morning when he should pray, before hee can settle himselfe to it, his earthly businesse is so much, and requires so great haste, that then hee cannot stay to pray; but if hee doe, they are such prayers as some offer to their Saints : they speake of God, but their hearts are on the world : some are troubled with their merchandize, some with buying & selling, some coueting to grow rich, some casting to maintaine their families, but their riches are so vnlawfully vsed, and so hard a matter it is for them to vse them lawfully, that it cannot by any meanes bee expressed. But the most mercifull and

mighty GOD hath taught man what to doe in such a case, which is, to meditate in his lawes day and night, and then hee shall bring forth his fruit in due season, and shall know when to serue God, and when to deale in the world. Take heed therefore: you see what danger you are in, whilst you are heere on earth; for this is a dangerous disease, and many dye of it; and therefore cleave to the mercies of God in IESVS CHRIST, which hath giuen you such warning of this desperate disease, saying: *Labour not for the meate that perisheth, but for the foode of euerlasting life.* Thus you see what Christ saith, he bids you not *labour for earthly things*, he tels
you

you *they perish* ; hee bids you labour for the foode of the soule, which shall neuer haue end. The holy Ghost saith, *Bodily labour profiteeth little: but godlinesse is profitable to all things, which hath the promise of the life present, and of that which is to come.* Heere you see godlinesse hath the promise of the life present, and therefore I maruell, men should refuse to be godly: it hath the promise of the life present, and of the life to come; whereas worldlinesse hath not so much promise, as of the life present. *Godlinesse is great gaine.* Would you haue gaine? then embrace godlinesse; so shall you haue your desire: for that purchaseth a Kingdome, and it is

Math. 6. 13.

profitable for all things. *Seek first the Kingdome of God, and all things else shall be ministred unto you.*

Math. 6. 34.

Heere Christ promised, that if you will serue God, all worldly things shall be given you. Christ saith, *Care not for to morrow; let to morrow care for it selfe, the day hath enough with his owne grieve.* Heere you see, Christ would not haue you care so much for these earthly things, as you doe. *Cast all your care upon God; for hee careth for you.* Heere you see that God dischargeth you of all your earthly cares, and telleth you that hee taketh care for you; as if he should say, *Your care can doe you no good, and therefore take none,*
serue

Psal. 37. 5.

serue mee, and I will take care for you : as if a Father should say to his sonne, Goe to the Schoole of learning, study to serue GOD, your King and Country, and I will prouide you all things necessary, and you shall want nothing. Labour for learning, or else you can neuer get it : that is a thing which I cannot buy for you, you must get it by your owne industry and diligent study, if you will haue it : but when you haue it, it is more worth then all I can leaue you besides. It will be a wise master to teach you, a diligent seru-
uant to attend you, a discreet Counsellour to admonish you, a witnesse of the well-
spending of your time, a

faithfull friend, and of great account, able to credit thee euen with Princes : and these things cannot by any meanes bee gotten without thine owne diligent study. Euen so our louing Father in Christ tels vs, by the mouth of his Sonne, our Sauour, that we should not care for these earthly things, for they shall bee giuen vnto vs : but wee must care for the Kingdome of Heauen; for that cannot be gotten without care and labouring for : and this is a thing worth our labour ; this is a Kingdome, and lasteth for euer ; it will bring comfort to your hearts, euen in this life, and bring you in fauour with God and all good men, and euerlasting happinesse

nesse without woe, want, or end. Furthermore, I will tell you, what cause you haue to take care for this kingdome: if you lose it, you fall into a pit of euerlasting destruction, where you shal be tormented with fire and brimstone for euer and euer, where no man shall euer come out againe; for there is no redemption: and therefore by all meanes possible I aduise you to take heed. Christ endured the paines of hell for you, because he pitied you, and knew you were not able to ouercome them. Therefore you may belecue mee, if you could beare all the pains of hell one houre, and then could bee deliuered, you would neuer come there againe for all the
I 5 world;

world; nay, you would neuer loue the world, nor any thing that is in it, because they are nothing but baytes to drawe men to destruction. But if the Diuell get you once there, you can neuer come backe againe, and Christ will neuer fetch you from him; for the Diuell and hee are enemies, and he is able to liue without any of his seruants: for those that will serue him, shall haue an euerlasting Kingdome, and liue in ioy and happinesse: and those that will serue the Diuell, hee will torment them in fire and brimstone for euer.

Now if Satan can get any to serue him, hee is worthy to haue them; for Christ will none of them: and therefore

fore I tell them now, If they come once in hell, with the diuell, they shall neuer come in Heauen with Christ; for hee is iust, and will not meddle with the seruants of another. But if any see his filthy and base wayes, and consider the miserable and wretched estate it will bring him vnto, and then turne to mee (saith Christ) and desie the Diuell and all his workes, and serue mee, I will saue him; for I am a Sauour, and that is my name, and my glory: for there is no Sauour but my selfe: *I came into the world to saue sinners*, but not such sinners as will serue the Diuell: for though there be none in the world but sinners, yet those that loue me, and keepe my

my commandements, them will I saue; but they that serue the Diuell, I will destroy and torment them. Although all are sinners, yet those sinners that plucke vp their sinnes, as a Gardener pulleth vp his weedes, and cast them behind them, and follow me, although they be weake, and feare that they cannot ouertake mee, yet I will put forth my hand, and take hold of them; they shall not neede to feare. *The bruised reede will I not breake, and smoking flaxe will I not quench: I came to binde vp the broken-hearted, to preach liberty to the Captiues, and to comfort them that mourne: let all that labour and are heavy laden, come to me, and I will ease them: but those that*

that follow their finnes, and are merry and ioyfull, and carry them lightly, and neuer feelee any weight in them, they neuer call for helpe to beare them, they carry them well enough, they dance after the Diuels pipe, they follow the Diuell more swiftly, then my seruants follow mee: for they follow Nature, and the Diuell helpeth them forward, and the world is a friend to them both, and they like laden Asses follow the Diuell with his treasure, and make him their lord and master; and yet some of them will not sticke to say, they hope, I will saue them, although I haue often tolde them, I will saue none but my seruants, and I will not med-

meddle with them ; for if they will serue me, they must cleane forsake mine enemy the diuell : for he is an enemy to mee and all mine , and doth all the despight against vs, that hee can : and I will not saue him that will serue mine enemy : and therefore let them neuer presume vpon my mercy, for I haue told them, that *The hope of the vngodly shall perish.* Hee that is an vngodly person, a swea-
rer, a drunkard, a prophaner of the Sabbath, false in religion, carelesse in life, and yet hopes to bee saued by mee, his hope is in vaine, and grounded vpon no foundation ; for I neuer made promise to saue any such : and therefore they haue no

rea-

reason to say, they hope I will saue them, except they speedily returne from the diuell and his wayes, and follow mee and my wayes; for I haue plainly told them, *He that will bee my Disciple, must forsake himself, take vp his crosse and follow mee, and assuredly I will saue him.* Mat. 16. 24.

Now tell mee then, how would a man like one that should serue his vtter enemy, and doe what his enemy could deuise to hurt and grieue him, and then when hee had done all the hurt that hee could against him, when hee could doe no more, then hee would come to him, and thinke to haue a great blessing, and a great benefite of him? hee should
sure-

surely be deceiued. Then with what face can a sinner goe to Christ to saue him when hee dieth, who would neuer serue Christ while he liued? Though God had commanded him to cast all his care vpon him, for he would care for him, yet he hath spent almost all his time in seruing the World, the flesh, and the diuell.

CHAP. 38.

Reasons of casting our care vpon God.

I.

I Will tel you great reason, why you ought to cast all your care vpon God, and none vpon the world; for God is our Father, our Maker, and Gouvernour, and our feeder:

feeder: Christ is our Saviour. Now the father and gouvernour knoweth what is fit for the childe, better then the childe: for the childe would surfet, if hee might haue his owne will: therefore let him be content with that which his gouernour will giue him. Another great reason why wee should cast all our care vpon GOD, is, because when the Diuell maketh all his poysonous baytes, wherewith hee draweth an innumerable company of soules to hell, hee couereth them all with some worldly thing or other, that they may not see the hooke: some he couereth with gold, some with siluer, some with earth, some with

2.

with clay, some with honour, some with beautie, some with one thing, and some with another. He will not lay all his baytes alike; for hee is cunninger then a Fisher, he knoweth, a little bayte will serue for a little Fish, and a great bayte for a great Fish; for a great bayte will not serue to catch a little Fish, nor a little baite will not serue to catch a great Fish. And besides this, hee must haue the alteration of baytes, as the cunning Fisher well knoweth: but with these baytes he must haue a sharpe hooke to take them, and a long line to drawe them to himselfe. So soone as hee seeth they haue swallowed the sweet bayte, he lets them
play

play a while with it, but before it bee long, hee draweth them out of the sweete streame, the water of Life, and throweth them into a panne of boyling liquor: and as sometime the Fisher is faine to entangle the fishes with his nets, and so take them: euen so Satan findeth the humour of euery man, and then hee searcheth in the world to finde a bayte fit for him, and hauing found the bayte, he presently poysoneth it: then hee puts in a heoke and a line to drawe him from the pure sweet streame, the Water of Life, the Word of God: and then hee lets them play a while with the poysoned baytes of the world, and euen so drawes them

them to him, and throwes them into a furnace of boyling brimstone, whose boyling shall neuer end. Now, there is none that can keepe vs from the baites of the Diuell, but onely God our Father, our Gouvernour, our Sauour and Sanctifier; and had we not need then to cast all our care vpon God, sith wee are in so great a danger, and none can keepe vs from the Diuell but hee? We cannot keepe our selues from the baytes of the Diuell, no more then children can guide themselves in all their wayes, to feede, learne, gouerne and cloath themselves, without the helpe of their father and gouernour. Shall the children depend onely vpon

vpon their father and gouernour, and shall not wee depend onely vpon our GOD, that is our Maker, our Father, and our Gouernour? and who, when wee fell from him, and followed the counsell of the Diuel, sent his onely Sonne to dye for vs, and to indure the paines of hell for vs? The Holy Ghost saith: *If hee hath giuen his Sonne for vs, will hee not with him giue vs all things also?* And yet shall wee not dare to depend vpon him? Is he not able to dry vp the waters of the Red-sea, that thou mightest goe on foote dry-shodde thorow? Cannot hee raine thee Manna, that thou needst not starue? Cannot our GOD giue thee water out of

Rom. 4. 32.

Jam. I. 15.

Rom. 7. 24.

of the rocke? He giueth thee water out of the ROCKE CHRIST euery day : Oh that thou wouldst receiue it ! But I know what thou wouldest haue ; thou wouldest haue Quailes to fulfill thy lusts : for *last, when it conceiueth, bringeth forth sinne, and sinne when it is finished, bringeth forth death.* Then mayest thou cry ; *O wretched man that I am, who shall deliuer me from the body of this death? I thanke God through IESVS CHRIST our Lord, it is he that must deliuer mee from this body of death.* And yet thou wilt not follow him, nor depend vpon him. Another reason why thou shouldest follow Christ, and depend vpon him, is, because if the diuill

diuell finde thee at any time
alone, thou canst not escape
his hands : and therefore my
greatest desire is, that I
might perswade you to cast
all your care vpon GOD,
and none vpon the world :
nay, I pray God, that Christ
may preuaile with you, for
hee hath gone about to per-
swade you already, and told
you a reason: For hee careth
for you: and if hee careth
for you, you need no more
care, for you shall bee well
prouided for: therefore obey
him, cast all your care vp-
on him, and care not for
this world ; liue as hee hath
appointed you, labour in
your vocation sixe dayes,
and keepe the seuenth holy
to the Lord, and in all your
labour

labour vse no kind of deceit,
nor desire to bee rich. Doe
you labour in your vocation;
and bee sure you pray mor-
ning and euening, and at
noone, and at all times, and
heare and reade the Word of
God, and meditate on that
day and night, and follow
Christ, and take hold on
him by faith: let that be all
your care; and for your bo-
dily goods take no care. If
you dare not trust God with
your bodies, who feedeth
them as you see euery day,
how dare you trust him with
your soules, which you can-
not well discern, by reason
of your earthly nature? You
haue a promise for your bo-
dies, if you will serue God
and keepe his Commande-
ments;

mandements ; and yet many dare not trust him : they would serue him vwith all their hearts , if they durst trust his Word. If they should lose their mortall bodies, it were but a small matter , for they must haue an end. And for your soules, you haue but his Word and promise , vpon condition that you follow Christ , and take hold of him by faith : now if you neglect the condition, the promise is voyd : and yet you say, you durst trust God with your soules , when you neuer goe about to keepe his Commandements: you neuer follow Christ , nor take hold of him by faith, nor haue you any experience by your bodies , for you neuer trust
K Christ.

I. SAM. 17.
34, 35.

Christ. *David saith, I haue killed a Lyon and a Beare, and therefore I dare venture on this uncircumcised Philistine.* If he had suffered the Lyon and the Beare to haue ouercome him, hee had neuer ouercome the Gyant, and then had he neuer beene made the Kings sonne. So, if thou wilt ouercome that great Goliath, thou must first kill the Lyon and the Beare : thou must first ouercome the temptations of the World, if thou meanest to ouercome the Diuell, and so be made the Kings son of Hea-
uen.

CHAP.

CHAP. 39.

Against immoderate care.

O Vr Sauior saith, Care
not for to morrow; let
to morrow care for it
selfe, the day hath enough with
his owne grieffe. Heere you see,
that our Sauour pitties you,
that you will take such care,
and willeth you, that you
should not care for the next
morrow, because you doe not
know, whether you shall
liue till then or no; for Christ
saith, *Thou foole, this night will
they take away thy soule from
thee.* As if Christ should say, If
thou dyest with taking care
for this world, thou locest
the Kingdome of Heauen,
and thou shalt lye burning

K :

in

Psal. 39. 6.

in hell fire. Then doeſt thou not ſhew thy ſelfe a foole, to take ſo much care for this World, ſince thou knoweſt that hell fire is before thee, thy goods are behinde thee, and thou knoweſt not who ſhall enioy them? If thou thinkeſt thy Children ſhall, thou knoweſt not whether they ſhall liue or no, or ſpend and waſte them wickedly, as thou perhaps haſt gotten them, or whether they ſhall bee otherwiſe deſtroyed of them or no.

A thouſand wayes may ſeparate thy Sonnes and their goods farre aſunder: thou knoweſt not but that the World may end: thou knoweſt nor what ſhall become of thy goods, or whether any
bo-

body shall inioy them or not:
and to say the truth, some of
you make sure worke that
none shall inioy them ; for
whosocuer getteth them,
were better be without them,
if they bee not gotten in the
feare of GOD, and then
they cannot bee enioyed in
the Faith of Christ ; for it is
not lawfull to haue stolne
goods in thy house : and thy
goods may bring a punish-
ment vpon thy children : and
therefore thou art a foole to
take any care at all, either
for or about these things,
and thou art a foole because
thou doest care, yea, and
spend all thy care about
these things. Thou knowest,
if thou doest not spend thy
time in the feare of GOD,

which is but *the beginning of* *Wisedome*, and in the faith of Christ, which is the end and finishing of wisedome; thou thy selfe, thy body, and thy soule, shall lye burning in hell fire for euer and euer, and there is no meanes for thee to bee deliuered. Thou maist turne thee and tumble thee in the fire of hell, and canst neuer get out, and wonder at thy selfe, that thou wert such a foole to take care for those things which thou shouldest neuer know what became of them, and take little or no care for thy selfe, when thou knowest, thou shouldest come to this miserable and wretched end, that should neuer end.

Heere in the world none
dare

dare call a Rich-man foole ;
but CHRIST faith, hee is
a foole that setteth his heart
on these worldly things. But,
if by taking care for worldly
things, hee misse heauen, and
fall into hell ; hee will call
himselfe a thousand millions
of fooles, that omitting bet-
ter things, hee would take
care for this world, which is
worth nothing : nay, it is
worse then nothing : for his
own conscience will tell him,
if hee had had nothing, hee
should haue cared for no-
thing, and so hee might haue
serued GOD and gone to
Heauen: and haueing some-
thing, his care was so much
to compasse more, that in-
deed hee had gotten nothing
but euerlasting torment.

And now hee knoweth not what to doe : sometimes hee thinkes, I would I might creepe thorow tenne thousand hels, and bee ten thousand millions of yeeres in crawling thorow them, to goe to Christ, and then get faith, and take hold on Christ : for he knoweth now, that none can come to God, but by faith in his Sonne, for the which hee would now take all the paines that could euer be aduised, to obtaine that faith in the end, and yet hee thought whilest hee was in this world, that one Sermon in a moneth would haue serued him to haue gotten that faith ; but hee seeth he would not belecue the Word of God : for Gods
owne

owne Word willed him, that
hee should not labour for the
meate that perisheth, but for
the foode of euerlasting Life:
And lest hee should doubt
of these things which God
saith: Christ saith, Consider
the Lillies of the field, they la-
bour not, neither spinne they: I
say vnto you, that Salomon in
all his glory, was not cloathed
like one of these. If G O D so
cloath the grasse; which is heere
to day, and to morrow is cast in-
to the furnace, will hee not doe
much more for you, Oh yee of
little Faith! Heere Christ tels
them that will not belceue
his promise, and follow his
counsell, they are of little
faith. And the Holy Ghost
telleth vs, that faith commeth
by hearing of the Word prea-

ched : and *Without faith, it is impossible to please God* : and there were neuer any saued but by faith , nor there were neuer any damned , but for want of faith. For the Holy Ghost saith, *He that cometh to God, must beleue that God is, & that he is a rewarder of them that seeke him.* Hee did not beleue that God would prouide for him in this world, and saue him in the next, because hee wanted faith. And hee wanted faith, because his delight was not as *Maries* was, to leaue his worldly affaires, & to heare the Word preached. He could not pray, that hee might profit by the Word preached, because hee had no knowledge by the Word to see his wants.

He

He had no knowledge, because hee did not continually heare and reade the Word, which would haue taught him to haue knowne GOD and himselfe. If hee prayed sometimes without knowledge and faith; his prayers were vaine and friuolous.

And thus hee seeth it was his owne negligence that brought him to hell, because hee would not labour for the Meate that perished not: and now hee is so vexed at himselfe, because hee did not follow the counsell of our blessed Sauour CHRIST, that tooke such paines for him, and gaue him so many warnings, and told him how he should finde it, if he would follow his counsell, that

Mat. 27. 4.

that hee would now, if it were possible, bee reuenged on himselfe, as *Iudas*, when he had done that which **CHRIST** had warned him of, and saw that now it could not be vndone, hee laid violent hands on himselfe to bee reuenged vpon himselfe. But when they see they cannot bee reuenged on themselves, nor no way can mitigate their torment, then they are ten thousand times more tormented with torments, which cannot bee exprest; then they will defie Satan; and cry out against the world they loued so well, and say, Satan layd all his baytes by the things which are in the world; yea many baytes hee layd, and tooke many euen with

with things that were lawfull to bee vsed in the world, by the appointment of God, as you shall see. Meate is ordained of God for the nourishment of man, and yet how many doth Satan take with the sinne of gluttonie? and therefore take heede that thou eatest temperately.

Meate is ordained for the belly, and the belly for meate, but God will destroy both them and it.

1. Cor. 6. 13.

Drinke is very lawfull; yet how many doth Satan take with the sinne of drunkennesse? and therefore Christ

saith, *Take heede, lest at any time your hearts bee overcome with drunkennesse, and surfeiting, and cares of this world.*

Luk. 21. 34.

Marke this counsel of Christ, *Lest at any time.* As if hee should

should say, Bee continually carefull, lest thou art overcome with surfeiting, and drunkenness, and cares of this world; for thou mayest surfeit and be drunken with any thing thou takest care for in this world.

Mat. 6. 31,
32.

And therefore Christ saith, Take no care, and doe not say, What shall wee eat, and what shall wee drinke? and wherewith shall wee be cloathed? for after these things seeke the Gentiles. And your heavenly Father knoweth, you haue needs of these things: but first seeke the Kingdome of God and his righteousness, and all these things shall be ministred vnto you. Oh the mercy of God, which would tell you, that your heavenly Father knew, that you had needs

need of these things, and hee
would giue you that he knew
sufficient ! *Seeke yee the King-
dome of Heauen, and these
things shall bee ministred vnto
you.* Seeke yee the heauenly
treasure, and a little of this
earthly trash will serue the
turne. And if you knew all,
and how Satan hath poiso-
ned most of it, you would be
afraid to take any of it. But
if you take nothing but at my
hands (saith CHRIST) Sa-
tans poyson shall neuer hurt
you ; but if you begin to be
your owne caruers, Satan
will so fawce it with sweete
poison, that hee will deceiue
the wisest worldling in the
world. And therefore see you
take nothing, but at the
hands of the Lord ; for Satan
hath

hath spred his net, as the Spider doth her web. Now the Spider lyeth close hidden in a darke hole, vntill the silly flye bee intangled, and then hee comes and taketh her as his own: and euen so Satan lyeth close, vntill he see you entangled within the things of this world, and then hee claimeth the world, and you and all for his owne.

CHAP. 40.

The poyson of outward things.

SEe how Satan hath poisoned all things in this World, as apparell with pride, honour with haughtinesse, beauty with vanity, recreations with swearing, riches with couetousnesse: a
thing

thing cleane against reason:
for the naturall man would
thinke, that he which is rich,
need not bee couetous; and
yet it is commonly seene, the
more rich, the more coue-
tous. Yea, and euen our ver-
tues, how doth Satan seek to
poyson them? as for liberali-
tie, how doth hee seeke to
poyson it with prodigalitie,
and honest labour with care-
fulnesse? And therefore St.
Iohn saith, *Loue not the World,*
nor the things that are in the
World, for the loue of the World
is enmity to God. Then some
worldly man will say, What?
shall we do nothing? Yes, but
see how soone the Diuell will
lay a snare to entangle thee
withall, that thou mayest be
idle; the very bayte with the
which

1. Ioh. 2. 15.

Mat. 12. 39.

which hee catcheth all : for many desire goods that they may bee idle, and the Diuell hath some leisure to talke with a man when hee is idle ; and idlenesse bringeth a man to many vaine recreations, and so to much eating and drinking, & to many wicked sins. The HOLY GHOST saith, that we shall giue account for every idle word that wee speake : and therefore thou mayest not bee idle by any meanes. Thou must labour sixe dayes, for GOD hath commanded thee so to doe ; and thou must doe it, not for any care thou hast of the world, but because GOD commanded thee : and thou must shew thy selfe obedient to him, and all thy care in thy

thy labour must bee how to please him, and leaue the successe of thy labour to him, and thou must bee carefull in thy labour, that thou takest no care for thine owne profit, nor thine owne pleasure, but how to please God, and then let it please thee: but be sure it please not thee and offend God. And thus thou must labour sixe dayes, and follow the commandement of God, and his example, after whose Image thou wert made, and whom thou art to imitate; hee laboured and made in sixe dayes these things for thee, labour thou to obey him: hee laboured and looked ouer his worke, and saw it was good So thou must labour and looke ouer thy

thy worke; and see that it be good before God. Though there are many imperfections in thee, yet because thou art reconciled to God in Christ, and now shewest thy humble obedience to his commandement, that thou wilt neither bee idle, nor yet labour for thine owne profit or pleasure, nor do thy owne wayes, but see that thou doest those things that hee hath appointed thee, taking hold of Christ by faith; he accepteth them for good, through Christ, who hath fulfilled all for thee: for, *Obedience is better then sacrifice.*

1. Sam. 15.
22.

Then also thou must rest the seuenth day: for so for thy ensample he rested, and commanded thee to rest that day,

day, and to keepe it holy to the Lord. Now he commandeth thee to leaue all earthly businesse, and attend vpon him, and heare what further instructions he hath for thee, how to strengthen thy faith, how to take hold on Christ, and how to come to his kingdom.

Now thy care must be, how to learne at his mouth to keepe his Commandements. Now hee will shew thee the figure of that euerlasting rest, which hee will bring thee to, through CHRIST. Now if thou beest not very ready and diligent to attend vpon him the seuenth day, thou shewest, that all thy labour on the fixe daies was for thine own pleasure or profit,
more

more then for thy obedience toward the Lord thy God : for if thou wouldest haue obeyed him in thy labour in the sixe dayes, thou wouldest haue obeyed him in thy rest, the seuenth day also: this shal be a witnesse to thine owne conscience, lest that thou bee deceiued, as many bee, who thinke that they labour all the weeke to please God, when indeede they labour to please themselves, because that commandement pleaseth their humour better, then to keepe holy the Sabbath : and they will bee willing to take one houre from the Lord in the morning, and another in the after-noone, or two, it may be, which sheweth that
their

their mindes and affections are more on the World, then on the true seruice and obedience they owe to God.

CHAP. 41.

Prodigality set out.

SOME think that the prodigall man taketh too little care for the world: but I say, he is a wicked man, and taketh too much care for the world, and too little care to please God. He is an idle man, and will not labour sixe dayes. Hee is a disobedient man, and will not keepe holy the seuenth day. He is a wastfull man, hee will spend wastfully for the vaine-glory of the world, which some say they care not for: he leaueth those

*Rom. 13. 8.**Psal. 37. 21.*

those things which God hath giuen him and his Family without care. Yea, he is a couetous man ; for he will borrow of others , and spend it wastfully, and neuer pay it againe. He breaketh the commandement , which saith: *Owe nothing to any man , but this, that you loue one another :* for the Holy Ghost saith, *The vngodly borroweth, and payeth not againe, but the mercifull man is liberall and lendeth.*

Some will say, they would pay if they had it : but indeede they will not haue it, because they will not obey GOD, and liue as hee hath appointed them. They are proud, and will spend so farre beyond their calling, that they haue nothing to lend to
the

the poore children of God,
because they spend either
vpon the wicked, or in ex-
cesse when there is no need,
or vpon those that haue as
little, or lesse neede then
themselues. *Such a person is
worse then an Infidell, because
hee provideth not for his house-
hold.* God doth not say, Be-
cause hee taketh not care
for his owne household ; for
all his care should bee to
please God : but hee careth
not to please God ; neyther
doth he obey God, to labour
six dayes, and to see his hous-
hold labour ; for whilest he
is idle, or vsing some vaine
pastime out of his calling,
his children and seruants
disobey God, and mis-spend
their time, and weaken his
L estate,

1. Tim. 5. 8.

estate, and all through his owne carelesse to please God. Hee sheweth himselfe no good Christian: for a good Christian life, is a carefull life; not carefull of the world, but carefull lest the world should hinder him any way from seruing of God, either in being too negligent in his calling, and so prouide not for his household, and become worse then an Infidell; or lest hee should bee couetous, and become the man whom God abhorreth. And yet there bee some so ignorant, that they will say, The prodigall man beareth a noble mind. But hee beares a wicked mind, and they know not what a noble minde is, that say so. Our Peeres and

Prin-

Princes are called Noble-
men, because they beare no-
ble minds, that is, they are
vertuous and temperate and
discreet, gouerning the Com-
mon-wealth, according to
their calling, regarding the
vertuous, and keeping vnder
the vicious, holding in the
Prodigall, who would run a-
way with a whole Kingdom,
if they might haue it: nay,
no Kingdom is able to satisfie
prodigall persons: for their
disobedient humour will ne-
uer be satisfied, because they
do not labour to keepe the
Commandement of G O D.
Some are more infected with
this sinne then others, but
all that are not infected with
prodigality, haue a disobedi-
ent humour, they are vndis-

creet, because they cannot spend when they should, and spare with discretion when the time is. They are vnthankfull, because they doe not heartily thanke God for his blessings, but wish they were more. Neither will they bee thankfull to the King, nor a worthy noble Prince or Peere; for if they spend a little prodigally in their seruice, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeed, such are not to bee about Princes or Peeres, no more then the couetous. Some wise and learned men haue disputed, whether the couetous or the prodigall be the worst member in the
Com-

Common-wealth; But I pray
God, you nor yours, be none
of both : but heare what the
Holy Ghost saith ; The coue-
tous is the man whom God
abhorreth : The prodigall is
worse then an Infidell. And
thus I leaue them , and pray
to God for Christs sake, they
and we may leaue both those
and all other sinnes, and take
hold of Christ by faith, and
liue through him, with God
for euer and euer.

CHAP. 42.

*Difference betweene an act, and
habite of sinning.*

NOW you must know
this, that the deare
children of God, for want of

discretion, doe sometime an act, which may bee called couetous, and yet not vpon a couetous humour; and an act that may be called prodigall, and yet not vpon a prodigall humour, but for want of discretion at that time: For there is none so discrete at all times, that is not somewhat infected with either of these sins: for we are infected with all sinnes, and therefore God, in great mercy to man, made the Sabbath, or Lords Day; so that if a man did in fixe dayes ouer-slip himselfe, as indeed we all do, and did not reconcile himselfe to GOD euery night, as we ought to doe, yet on the Sabbath day, the Lord calleth him to him, and sheweth him his faults, and

and wisheth him to bee reconciled vnto him through Christ, and breatheth into his face the breath of life againe, and renueth in him the Image of God againe, that was decayed by his sinne, and so hee goeth home a renewed man. And therefore, I say, and say truely, that all the Writers in the world cannot expresse what hurt that man, woman, or child doth himselfe, that doth not attend on the Lord on the Sabbath Day; neither can any man or woman doe their seruants more hurt, then to keepe them from the Lords house that day. The LORD hath charged thee that thou (if thou hast any vnder thee) shalt see them come, and come thy selfe, as

Iam. 4. 8.

thou wilt answere it : for the Lord himselfe is now there prepared to teach thee and thine : and therefore goe to him, & go prepared : *Cleanse thy heart of all earthly things ;* and know that hee is there to see thine heart, and all thine affection and behauior. Some will say, I would goe to the Church, but there will be little. But I say vnto thee ; I feare that thou wilt not learne that little. If God, for thy disobedience, will speake but a little to thee that day, yet thou hast a great deale to say to him ; confesse thy sins, shew thine obedience, bee an example to them, which would stay from the presence of God, pray for his grace vpon thee and them, and

and the whole Church, and
appeale to the promise of
God; *When two or three be ga-
thered together in his Name, he
will be with them* : Pray that
GOD may send his Word
plentifully for Christs sake,
although our sins deserue to
haue it taken away altoge-
ther; seek to doe some good
to the poore, although there
bee but a poore companie of
you gather'd together. Moue
the people to prouide them-
selues a Preacher, tell them
of their wants, speake to the
Magistrates; mourne to see
the Ale-houses full, and the
Church of God emptie.

Mat. 18. 20

CHAP. 43.

*The seruice of the Sabbath ought
to be publike.*

Some will goe to the Church of God in the forenoone, and in the afternoone they will serue God at home; but thou canst not doe God so great seruice at home: serue him six daies at home, and the seuenth goe to the Church of the Lord, if God bee truely worshipped there, as I pray God hee euer may bee in our Churches to the Worlds end; and I pray God you may bee true worshippers of GOD. And alwayes in the Church of God, both forenoone and afternoone, let there be one the more

more for thee. But of this I
warne you, for the loue I
beare to your soules and bo-
dies; if you cannot get the
people to prouide a Prea-
cher, which may dispence the
Word truely and sincerely;
remoue you, where you may
haue, and heare the Word so
preached: for, *Where the Word
of the Lord is not truely preach-
ed, the people perish, for want of
knowledge.* But if you can get
a Preacher where you dwell,
and doe good both to your
selfe and others, I thinke it
better so: for, *The haruest is
great, but the Laborers are few;*
therefore pray the Lord of the
Haruest to send forth Labourers
into his Haruest: For the true
Laborers indeed are not few,
but very few: for as the holy
Ghost

Pro. 29.18.

Math. 9.37,
38.

Phil. 2. 21.

Ghost saith, *All seeke their owne, and not that which is Iesus Christs.* All is taken here, as it is in many other places, for the most part; for the most seek their own: nay, it would seeme well, if some would be contented with their owne; but they seeke more then their owne: if they examine themselves well, they shall finde it so; whereas the true Preachers of Gods Word will be contented with lesse then their owne; so they may win soules vnto Christ, they care not. They count al the world dung, as indeede it is, so they may bee Christs, and draw many to him. I hope in God, that through his grace some of you will be Preachers. I pray God, for Christs sake,
to

to inlighten you with his Spirit, and giue you grace, that you may bee truly godly, and very zealous for the glory of God, labouring by all meanes possible to increase the glorious kingdom of CHRIST. And of this be sure, if you will lose nothing of your owne, you will neuer win many to CHRIST: and marke how the holy Ghost sayth, *They seeke their owne.* He doth not say, *They seeke more then their owne*: but *They seeke their owne.* As if he should say, as indeede hee meaneth; They busie themselves about seeking their owne, but in the meane time they neglect the great worke and the great businesse that I had set them about, to gather
ther

I. COR. I 6. 9.

ther together the soules that
 Iesus-Christ the Son of God
 shed his heart bloud for; and
 contrary to all reason, they
 looke for their wages, before
 they haue done their worke.
 S. Paul, which was called to
 bee a Preacher of the Word
 of God, saith, *Woe to mee, if I
 preach not the Gospell.* But hee
 doth not say, *Woe be to me,*
if I seeke not goods. He saith,
*Necessity is laid vpon mee, to
 preach the Gospell.* But he doth
 not say, *Necessity is laid vpon
 mee to get goods.* Yet
 some of them will say, they
 must not lose their goods
 and right; rather they must
 goe to Law for them: but
 contrary to the Law of God,
 they neglect their duty in
 his Church, they doe not
 flu-

study how to deuide the Word of God aright, and to giue to euery one that which is fit for him. What doth the Holy Ghost call negligent Preachers, but *dumbe dogges that will not barke*? The dog will barke and giue warning to the whole house-hold within, if any danger bee neere: but those that should deliuer my message vnto the people, they busie themselves about their owne affaires, they slumber and delight in sleeping: they will not call out to the people, and giue them warning of the danger that is neere them. I pray tell me, or let any man tell me, if hee be a good seruant, which will go about his owne businesse, & neglect his Masters,

or

Esay 56.10,
11.

or no? No man will account of such a seruant, but wil cast him off for naught: euen so God will cast them off for naught, that seeke their own, and neglect the diligent seeking of that which is I E S U S C H R I S T S.

CHAP. 44.

The honourable calling of Ministers stained by worldlinesse.

I Must needs say, I haue bin very desirous, and haue often begged of GOD, that some of you might be Preachers, yea, and all of you and yours, if it might please his diuine Maiestie to bestowe such graces vpon you, as were meete for so high a Calling. But God knowes, I neuer desired it, because you should
get

get any thing in the World,
but because you should get
servants to God, and soules
to Christ, and because you
might be so enlightned with
the Word, through the holy
Ghost working within you,
that you might make no ac-
count of the World, as in-
deede it is nothing ; nay, it
is worse then nothing : for,
nothing doth no hurt, and
the world doth much hurt.

*I pray not for the World, (saith
Christ) but for those thou hast
giuen mee out of the World:
those, that though their bo-
dies be in the world, yet their
hearts, their minds, and their
affections are as high as hea-
uen. If you be risen with Christ,
seeke those things which are a-
bove, where Christ sitteth at
the*

Ioh. 17. 9.

Col. 3. 1.

*the right hand of God : set not your affection on things which are on the earth , but on things which are in heaue. I pray God for Christ his sake , you may bee of those , which Christ prayed for , those which haue their mindes and hearts busied about heauenly things , and neuer taking care for the things of the world. Woe is mee , which feare , lest any of you or yours should loue this World : but if it please God that any of you heereafter should bee a Preacher , and loue the World , I cannot expresse the griefe it would bee to me , euen so long as I were in the World. If any of you should aske me , if it were not as euill in another man , as in a Preacher ? I answere , no ;
for*

for it is a very dangerous, and indeed, a damnable estate to loue the world. I know what I say: I do not say, to be couetous, or desire to bee rich, whereby one is moued to vse vnlawfull meanes to get goods: but I say, to loue lawfull goods which God hath giuen thee, and to neglect the seruice of GOD about them, if it bee but in thinking of them: and to bee at any time more loth to lose thy lawfull goods, then to go to Law to the hurt of thy brother whom Christ dyed for, it is a wicked sin in any man. To set a rent or price of any of thy lawfull goods or lands, more then thou in such a case wouldest bee willing to giue, it is a wicked sinne. To
let

*The danger
of dealing
with wicked
men.*

let or sell any thing to any man, for sinister respects, that thou doost not thinke to bee the true and faithfull seruant of God, if thou mayest let it well to those that are, is a sin. But to let a Farme to any that thou doost not thinke to bee the true seruant of God, but because he is richer, or is better able to pay thee, or will giue thee more for it, is a great sinne : *For the earth is the Lords, and all that is therein*, and hee hath set thee as a Steward ouer some parts of it, and thou art by his appointment to let it to his children and seruants that loue him ; and because many things haue many prices, hee bids thee deale in all his businesse, as thou wouldest bee dealt

dealt withall in such a case :
Hee bids thee *deale liberally*
with thy brother, that his soule
may blesse thee ; yet thou wilt
neglect thy brother, whom
thou seest carefull to serue
God in Christ, and let it to
one that hath little or no Re-
ligion in him, because thou
seest that hee can deale more
warily in the World, or more
easily, as the world calls it,
though indeed it bee more
wickedly before God : yet
because thou seest he is more
able to pay thee thy rent,
thou wilt let it to him, who
is indeed Gods enemy, and
for whom God neuer made
it: for God made these things
for his children and his ser-
uants : and hee doth neither
loue God as his Father, nor
obey

Iob 31.9.

obey him as a seruant : ney-
ther will he more become o-
bedient to God, and seruicea-
ble to his Church, if thou let
him a good penny-worth:
whereas if he thriue not of it,
he will raile on thee and on
thy Religion, which is indeed
against God; for hee know-
eth not, that it is God that
giueth power to get goods,
& that it is God againe that
keepeth men short: although
sometimes with his mouth
hee speaketh it, yet the true
knowledge of it dwels not
in his heart; and if he growe
rich vpon it, he will not bee
liberall to the poore children
of God, considering their
wants as if they were his
owne: for he hath no natu-
rall affection towards them,
be-

because they are not his brethren. Loe, here thou seest what to do with thine owne, or, as some say, Gods, and thine owne; or as the truth is, Gods, and not thine owne; and therefore thou mayest offend God in it: for thou art but a tenant at the will of the Lord, and art to depart at an instant; yet thou hast a great title vnder God for thy time, and thy title is good, & lawfully thou mayest enioy them; yet the loue that thou bearest vnto them, is vtterly vlawfull, for it is the loue that thou bearest to these worldly goods, that maketh thee to let them to such a Tenant, as will neither serue God, nor doe good to the poore seruants of God. The man to
whom

whom thou lettest it, may
bee a ciuill honest man in the
world: for among the hea-
then, yea, among the Iewes
that would kill Christ again,
if they had him, and hate the
children of God; there are
such in the World as will
deale ciuilly, and pay at their
day, perhaps better then som
Christian. But if thou beest
the true childe of God, thou
must haue a discerning eye of
faith, which euery one hath
not, and know the childe of
God from an euill man: nei-
ther mayst thou iudge the o-
ther for all that, but pray for
him, and hope that, though
hee be not the true seruant of
God now, yet in good time,
by Gods grace hee may bee.
Thou mayest not impart the
be-

benefits of God, as neere as thou canst, but to those who thou knowest to be the Lords true seruants, and thou must doe it for the loue thou bearest to God. Why shouldest thou not loue Gods children much more then any goods thou hast ? There is great reason to doe it, able to perswade any man, if his heart bee not of stone. For GOD made vs most excellent creatures, according to his owne Image. Satan came by stealth and subtilty, and through enuie stole away that excellent Image from vs, and made vs most vgly persons, deformed Diuels, so that we were ashamed of our selues, ranne away and hid our selues, and wee were good for nothing,

M

but

but euill for all things, fit for nothing but fire-brands of hell, into the which we were ready euery houre to fall, and God had said, that if wee suffered the diuell to deceiue vs, hell should bee our portion, the diuell stood gaping to receiue vs : wert thou not in a miserable case then ? I tell thee, wee were all in this miserable case. And I tell thee true, I am sorry at the heart, when I see any that doth not consider the case wherein he was, and I am afraid, lest any of you should forget the state wherein yee were, and so become vnthankfull, and fall into it againe. Oh, the danger is great ! But tell me, wouldest thou not loue him, that would come and make thee

thee like a God againe , and wash away all thy filthy poyson , and deliuer thee from the slauerie of the diuell, and from the fire of hell , and set thee in Paradise againe; yea, in such a Paradise as the Diuell can neuer haue power to deceiue thee ? And for thy better assurance, bids thee hold thee by him, and thou shalt neuer need to feare ? If thou shouldest not loue him and all his, thou wert greatly to blame. But I know now in thy distresse thou doest not make so much question, whether thou shouldest loue him or no; for thou thinkest it vnpossible but that thou shouldest loue him and all his, and do whatsoeuer he would bid thee. If thou wert once in

Gods fauour againe, thou
wouldest not disobey him
for all the Diuels and worlds
that euer were. But oh the
misery ! heere is the thing :
how is it possible that thou
shouldest be helped ? God is
thine enemy, the Diuell is
thine enemy, the World can
doe thee no good, nor make
thee cleane : for all thy blood
within thy veines is corrup-
ted, thy heart-bloud is be-
come most filthy poyson, and
thou art become most vgly,
deformed like the Diuel, and
thou art a shame to thy selfe,
although no body see thee
but thy selfe, and hell fire is
so bigge, that all the water in
the world cannot quench it.
Thus beginning to despaire,
thy torments beginne to in-
crease,

crease, when thou couldst see no way to escape it : but oh the loue of GOD, the wonderfull loue of God toward thee, neuer to bee expressed, not for any goodnes that is in thee ! for behold heere what a filthy creature thou art ; but for the euerlasting goodnesse that was in himselfe, his great mercy and wonderfull wisdom, hee found a way, euen for his owne sake : or else man and his posterity had beene burning in hell fire for euer and euer. How did he find a way ? he sent his owne Son to wash this filthy creature man ; his onely Sonne, I say, the Sonne of God. And how did hee wash him ? No water would make him cleane : he washed

*Mat. 26. 27**Gen. 6. 12.**Mat. 26. 26*

him with his own bloud, and hee sweat water and bloud, with washing of him; yea, he shed his heart-bloud, and gaue it man to drinke, that it might enter into his heart, and so runne thorow all his veines, and so cleanse him indeed. *Mans flesh was corrupted.* The Sonne of God brake his Body, and gaue them his flesh to eat, that it might reue their flesh, and that their leprosie might be healed. And the Sonne of God did this indeed; hee brake his body, and gaue it vs to feed on; hee shed his bloud, and gaue it vs to drinke, or else we could neuer haue bin cleansed. But woe is mee, God would not accept him; he said that man for his disobedience to him,

an

and obeying the Diuell, must
goe to hell, and burne there.
Oh the mereries of the Sonne
of God, how is it possible
they should bee shaddowed
out ! for no body can ex-
presse the depth of it, that
hee would indure the paines
of hell for vs: hee being man,
endured them ; and beeing
God , ouercame them : hee
stopped the mouth of the di-
uell, shut the gates of hell,
tooke man by the hand , hee
hauing washed him, and en-
dured the paines of hell for
him ; hee takes him by the
hand , I say, and leades him
to his Father, he accepts him
in Christ. Oh the mercies of
G O D I N C H R I S T, that are
neuer able to bee set out by
man ! Man through his fall

Eph. 3. 18,

19.

Gal. 3. 13.

John 4. 21.

Eccle. 7. 29.

*Iohn 7.16.**Iohn 11.25**Mat. 16.16*

wrought his vtter ruine alone by himselfe, Christ, the Sonne of God, hath wrought his recouery alone by himselfe, without the helpe of any, and set man in a far better estate, then hee was before; for now hee hath giuen him the hand of faith to hold on him, that hee may neuer fall: before, man was alone, but now, hee is ioyned fast vnto Christ by faith. Now what hath man to doe? To follow Christ, and take hold of him by faith. Not that man deserueth heauen by following Christ, no nor by his faith; but hee taketh hold of him, which hath deserved Heauen for him; and bringeth him thither; and setteth him in a glorious place by God his Father,

Father, and God accepteth him in Christ, & taketh him at his hands. *No man commeth to the Father, but by mee* (saith Christ.) Now oughtest not thou in conscience to loue, obey, and follow his counsell, that hath done this for thee? and to loue all his children and seruants, better then the children & seruants of thy viter enemy the diuell, who was not onely enemy to thee, then, when he first corrupted thee and thy seed, but hee is viter enemy to thee still, and not onely an viter enemy to thee; but also to Christ thy Sauio^r, and will by all means hinder him, and impouerish his Kingdome, and if he can possible, he will bring thee from Christ to hel

Mat. II. 27

M 5

again?

again? And wilt thou enrich his Kingdome for a little goods (which Christ neuer bid thee get) who is an vtter enemy to thy Sauour, and seeketh by all meanes to impouerish his Kingdome, to speake against his Word, to scoffe at them that follow him ; yea, often stoppeth their mouthes that would gladly speak on Christs side, saying, If thou art altogether on Christs side, thou art not *Cesars* friend, and wilt not enrich his Kingdome ? Thou knowest when thou enrichest Satans Kingdom, thou weakenest the Kingdome of Christ, in that thou weakenest thy faith ; for thou canst not in faith part with any of thy goods, to one whom thou dost

Ioh. 19. 12.

dost not think the seruant of
God in Christ; and *whatsoe-
uer is not of faith, is sin*. And I
prooue this vnto thee thus :
When thou lovest the fauour
of God, and becommest a
bond-slaue of the diuell, thou
lovest all the blessings, which
God in mercy hath made for
thee, and bestowed on thee.
But they did not then fall to
the diuell, but did fall to the
Lord whose they were; for
they were not thine before,
but the Lords, and therefore,
thou couldest not lose, nor
forget them to the Diuell: yet
thou hast lost them from thy
selfe, & they fell to the Lord,
who lent thee them so long
as thou didst serue him, but
the Diuell finding thee pos-
sessed of them, claimeth them

now,

Rom. 14 23.

now, not that hee hath any right to them, but like an vsurping Tyrant; and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-slaue, and all thy goods to be at his commandement, but thou hast nothing to lose but thy self, and that thou lovest, but Christ redeemed thee. Take heede therefore; for as an vsurping Tyrant, who hauing gotten once possession of a Kingdom, will euer after lay claime to it, and will vse all the meanes hee can to get it againe; and the first possession is not onely a great light to make him get it the easier; but also it maketh him, if hee get it againe, to keep it more strongly,

strongly, and fortifie it with a mighty power, and keepe watch and ward in it, that he will neuer lose it againe : So will the Diuell; and therefore take heede thou deale not with any of the seruants of the diuell, nor by no meanes enrich his kingdome. If a noble and worthy-minded man, who hath great possessions, passe by some puddle, where hee should see a Harlot casting away her owne sonne ; if he should inquire for the father, and finde, that contrary to nature, hee were run away from his owne child, leauing it to vtter ruine and destruction ; if this noble-minded Gentleman should take vp the childe, and cause it to be washed, and clothed, and fedde,

fedde, and cause it to be instructed, and taught those things which it were fit it should learne, and when hee came to bee a man, he should say, I found thee thus and thus, and seeing no body had care of thee, I tooke thee vp, and euer since maintained thee in good estate; and now I would haue thee acquainted with my affaires and businesse; for I meane to trust thee with those things that I haue: for so it is, my King calleth for me, & the affaires of my Country require that I should neglect mine owne busines & attend vpon them; wherefore I leaue my Lands, Lordships and Tenements with you in trust, till I come againe: let the to my friends,
and

and let them peny-worths,
that they may well liue vpon
them: let your owne friends
some part of them; deale so
in it, as at my comming home
I may finde you faithfull.
Now if this seruant should
neglect his charge, neglect
his owne friends and his Ma-
sters, and go for a little more
rent, which his Master cared
not a whit for, & let his lands
and Tenements to his vtter
enemies, who growing rich
with the lands and goods of
this noble Lord, would be
ready to bid him battell at
his returne home, & to strike
at him with his owne sword;
iudge you, would not this
Lord thinke, he had dealt ve-
ry euil with him? Nay, would
not euery honest man that
should

should but heare of it, thinke
& say that he had dealt most
vildly with so good a Lord
and Master, and that he were
neuer meete to come in the
company of an honest man a-
gaine? Thus hath Christ dealt
with vs ; When our wicked
father and vngodly mother,
Adam and *Eue*, cast vs into
the puddle of sin, & ran away
and left vs there, where wee
should neuer haue bin able to
haue gotten out, Iesus Christ,
the only Son of the high and
mighty God, our mercifull
Lord and Sauour came by
and washed vs, and brought
vs vp at his own cost & char-
ges, and wee haue nothing
but from him ; hee taught vs
himselſe in all good doctrine:
& being gone to overcome
the

the enemy of his King and Country, hee hath left his goods with thee, bids thee to deale well with his seruants, and let them good penniworths, and deale not with his enemies, neither make any marriage with them, yet thou for a little money wilt buy and sell, marry and giue in marriage with them: yea, and thinkest, because thou findest them more rich in the World, they are better for thee to deale withall; and yet they are the vtter enemies of thy Lord, and will bee ready at his comming to bid him battell, and strike at him with his owne sword.

2. Cor. 6. 14.

Chap.

CHAP. 45.

The right vse of goods.

Here thou seest, what cause thou hast to loue Christ & his seruants, & how thou oughtest not to loue thine owne, but to vse it, as the Lord hath appointed thee whose indeed it is. If thou dealest not with thy Lords goods and lands, as he hath appointed thee, art thou not in a great fault? surely, thou hast nothing to say for thy selfe; saue to appeale to his mercy, confesse thy sins and amend thy life. But if a Preacher, whom God hath enlightned to see, what hee was out of Christ, and what he is in Christ, and hath wil-
led

led him to tell the people from his mouth, how he and they should now behaue themselves inwardly in their hearts, & outwardly in their goods and substance: if hee, I say, whom God hath set vpon a Hill to giue light to many: if he, I say, whom God hath giuen much vnto, and of whom much shall bee required: If hee, I say, whom the Sunne of vnderstanding should arise vpon: nay, if he, I say, in whose heart the glorious Sonne of God should shine, will darken his glory with the thicke clouds, or rather thicke clods of this earthen world, his sin is great: but what did I say, darken their light? nay, they darken the light of the Gospell, that
all

Tit. 2. 1.

Mat. 5. 14.

Luk. 12. 48.

1. Tim. 4. 16.

all should see to go by : nay, they darken the glorious light of the Son of God, and eclipse his glory ; whereas *they should draw many unto Christ* by their liberalitie and true preaching, they drive many from Christ by loue of their owne (as they say) and by their idlenesse and negligence in preaching (as I say) and I say, this loue of their own, as they call it, is a thousand times worse in them, and doth a multitude more of hurt, then in other ordinary men, who loue the world as well as they : but there are not so many that looke on them, and God hath not set them for a light, as he hath done the preachers. And the reason why the preachers
are

are many times overcome, is this, because the enemy doth bend all his forces against them, not vnlike the enemy to the Israelites, who said, *Fight neither against more nor lesse, but against the King of Israel.* So doth our enemy the Diuell, hee fighteth neither against more nor lesse, but against the Captaines of the Church; namely, the Preachers; for he knoweth, that if they bee once overcome, then the whole Armie will soone bee confounded and brought to nought. Bee you all vpholders of them, which by no meanes can bee done, but by prayer: for as our Preachers should pray for all, so all should send vp their prayers to Almighty God,
in

1. King. 22.
31.

*Luk. 22. 3.**2. Cor. 12. 7,
8.*

in the name of his Sonne, to send his holy Spirit into the hearts of the Preachers, to sanctifie them throughout, that they may be holy in bodie and minde, following the example of our Sauior Christ, who said to *Peter* his Apostle, whom he had appointed to be chiefe Preacher to the Church of the Iewes, *Peter, Peter, Satan hath desired to winnow thee like wheate, but I haue praied that thy faith faile not.* Againe, *S. Paul* appointed by the Son of God to be chiefe Preacher to the Church of the Gentiles, witnesseth of himselfe, saying: *The messenger of Satan was sent to buffet me, but I besought the Lord Iesus that hee might depart from mee.* Now in these two great com-

combates made between the
Diuel and the deare children
of God, yee see that prayer
is the weapon whereby the
Tempter is ouercom. Where-
fore I earnestly entreate you,
let your prayers alwayes be
sent vp to G O D, through
Christ, for the Preachers, and
all such as are in high places,
that so they continuing firme
and stedfast, your faith may
by them be more confirmed.

And the blessing of God
Almightie, the Father, the
Sonne, and the Holy Ghost,
be with you all, from this
time, euen to the end
of the world.

Amen.

F I N I S.